THE MESSAGE OF THE COLLEGE TO THE CHURCH

Class LC383

Book .M4

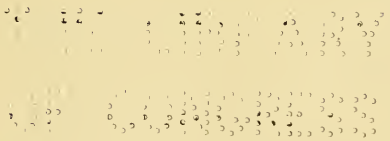
Copyright No.

COPYRIGHT DEPOSIT.

THE MESSAGE OF THE COLLEGE TO THE CHURCH

A COURSE OF
SUNDAY EVENING ADDRESSES IN
LENT, 1901

DELIVERED IN
THE OLD SOUTH CHURCH, BOSTON



BOSTON
The Pilgrim Press
CHICAGO

c1901

LC383
.M4

THE LIBRARY OF
CONGRESS,
TWO COPIES RECEIVED
OCT. 3 1901
COPYRIGHT ENTRY
Oct. 30, 1901
CLASS a XXc. No.
20020
COPY B.

COPYRIGHTED, 1901
By J. H. Tewksbury

Contents

I

The Religion of a College Student..... 9

II

The Definition of a Good Man..... 39

III

The Development of a Public Conscience.... 67

IV

The College and the Home..... 85

V

The Mutual Dependence of the College and the Church..... 115

VI

The College Graduate and the Church..... 145

Forewords

The eminent names attached to the several addresses which compose this book are sufficient introduction to the reader, and abundant assurance of the high quality of the work. Nevertheless, it has seemed to the publishers that a few words indicative of the purpose in which these addresses originated might be of some interest, and perhaps enable the general reader to approach them in the right spirit.

For the last twelve years it has been the custom in the Old South Church in Boston to give a course of Sunday evening lectures during Lent. All save three of these courses have been given by the pastor of the church. Of the courses given by speakers other than the pastor, the third and last is contained in this volume.

In arranging this course of lectures the object was to gain from the college its outlook upon the faith and work of the Church. The colleges and universities of New England are the creation of the Congregational churches of New England. In the first instance they were

founded to provide a pious and learned ministry to the churches. In the Puritan conception of the essentialness of the college to the Church there is a wisdom and a boldness worthy of all admiration. These churches have made and they have hitherto largely sustained the colleges. The colleges are the children of the churches. It is well, therefore, that the elder should learn from the younger; the parent institution from the filial.

The sins of the college are not the subject of this volume, nor its limitations, nor the wisdom and adequacy of its ideals, nor the success or failure attending their pursuit, nor the necessary infallibility of its advice to the Church. This book is a candid and manly response to a serious question: What has the college to say to the Church about its faith and work? How do the Church's conception and administration of Christianity appear to the college world, and to the men who come from that world into the great communion of citizenship? According to the college, as churchmen what are our real and our unreal problems, our genuine and our imaginary dangers, our solemn

vocation and our mere play at religious living, our deepest sources of strength and our paralyzing ignorance, our misplaced confidence and our radical weakness? Has the college any clear, brave, wise words to say to the Church to help it out of its childish fears into the power and hope of essential Christianity? Is anything gained when pastors and their people seriously entertain the college man's perspective of life and faith? What are the supreme values as tested by intellectual competence, candor and freedom?

Thus may be indicated the mood to which the addresses in this volume are the response. The interest in these addresses when given in the Old South Church, during Lent of the present year, was extraordinary; and they are now published to meet a wide and persistent demand. The several authors have long been known to the public as men to whom it is wise and good to listen, and this book is issued in the assurance that they will value it most who are awake to the perils and the possibilities of the Church to-day.

GEORGE A. GORDON.

Old South Parsonage,
Boston, Mass.

I

THE RELIGION OF A COLLEGE STUDENT

PROFESSOR FRANCIS GREENWOOD PEABODY, D. D.

THE RELIGION OF A COLLEGE STUDENT

We have heard many appeals to the college student concerning his duty to the Christian Church. He should be, it is urged, a more constant attendant at its worship; he should commit himself more openly to its cause; he should guard himself against the infidelity and indecision which attack him with such strategy under the conditions of college life. May it not be of advantage, however, to consider this relation from the opposite point of view? May it not be instructive to inquire what the Christian Church must provide in order to meet the needs of an educated young man, and what the college student demands that the Church shall teach and illustrate? What has a young man the right to demand as a condition of his loyalty and devotion? What is there which the Christian Church must learn concerning the character and ideals of a normal, educated, modern youth before it can hope to lead the

heart of such a youth to an unconstrained obedience? What is the religion of a college student?

There are, of course, certain limitations to such an inquiry. We must assume on both sides open-mindedness, teachableness, seriousness and good faith. We cannot take into account either a foolish student or a foolish Church. There are, on the one hand, some youths of the college age whom no conceivable adaptation of religious teaching can hope to reach. They are self-absorbed, self-conscious, self-satisfied, self-conceited. There is little that the Church can do for them but to pray that, as they grow older, they may grow more humble, and, therefore, more teachable. On the other hand, there are some methods of religious activity which cannot reasonably anticipate the cooperation of educated men. Here and there an imaginative young person may be won by emotional appeals or ecclesiastical picturesqueness; but the normal type of thoughtful youth demands of the Church soberness, intellectual satisfaction and verifiable claims. We must dismiss from consideration

both the unreasoning youth and the unreasonable Church. We set before ourselves, on the one hand, an alert, open-minded, well-trained youth, looking out with eager eyes into the mystery of the universe; and, on the other hand, a thoughtful, candid, sensible Church, resting its claim not on tradition or passion, but on its perception and maintenance of verifiable truth. How shall these two factors of modern life—the chief factors of its future stability—the life of thoughtful youth and the truth of the Christian religion come to know and help each other? and what are the traits of Christian teaching which must be unmistakably recognized before it can commend itself to the young student of the modern world?

To these questions it must be answered, that the religion of a collgee student is marked, first of all, by a passion for reality. No effort of the Church is more mistaken than the attempt to win the loyalty of intelligent young people by multiplying the accessories or incidentals of the religious life—its ecclesiastical forms, its emotional ecstasies, its

elaborateness of organization, its opportunities of sociability. The modern college student, while in many respects very immature, is extraordinarily alert in his discernment of anything which seems to him of the nature of indirectness or unreality. He has a passion for reality. The first demand he makes of his companions or his teachers is the demand for sincerity, straightforwardness and simplicity. He is not likely to be won to the Christian life by any external persuasion, laboriously planned "to draw in young people," and to make religion seem companionable and pleasant. These incidental activities of the Church have their unquestionable usefulness as expressions of Christian sentiment and service, but they are misapplied when converted into decoys. They are corollaries of religious experience, not preliminaries of it; they are what one wants to do when he is a Christian, but not what makes a thoughtful man believe in Christ. The modern young man sees these things just as they are. Indeed, he is inclined to be on his guard against their strategy. He will nibble at the bait,

but he will not take the hook. He will consume the refreshments of the church, he will serve on its committees, he will enjoy its esthetic effects, but he still withholds himself from the personal consecration which these were designed to induce. He will accept no substitute for reality. He wants the best. He is not old enough to be diffident or circuitous in his desires; he does not linger in the outer courts of truth; he marches straight into the Holy of holies, and lifts the veil from the central mystery. Thus the Church often fails of its mission to the student, because it imagines him to be frivolous and indifferent, when in reality he is tremendously in earnest and passionately sincere.

And suppose, on the other hand. that the Church meets this candid creature just where he is, and, instead of offering him accessories and incidentals as adapted to his frivolous mind, presents to him, with unadorned and sober reasonableness, the realities of religion. What discovery is the Church then likely to make? It may discover, to its own surprise, and often to the surprise of the youth himself,

an unanticipated susceptibility in him to religious reality, and a singular freshness and vitality of religious experience. A great many people imagine that the years from seventeen to twenty-two are not likely to be years of natural piety. The world, it is urged, is just making its appeal to the flesh and to the mind with overmastering power, while the experience of life has not yet created for itself a stable religion. Fifteen years ago it was determined in Harvard University that religion should be no longer regarded as a part of academic discipline but should be offered to youth as a privilege and an opportunity. It was then argued by at least one learned person that the system was sure to fail because, by the very conditions of their growth, young men were unsusceptible to religion. They had outgrown, he urged, the religion of their childhood, and had not yet grown into the religion of their maturity; so that a plan which rested on faith in the inherent religiousness of young men was doomed to disappointment. If, however, the voluntary system of religion applied to univer-

sity life has proved anything in these fifteen years, it has proved the essentially religious nature of the normal educated young man of America. To offer religion not as an obligation of college life, but as its supreme privilege, was an act of faith in young men. It assumed that when religion was honestly and intelligently presented to the mind of youth it would receive a reverent and responsive recognition.

The issue of this undertaking has serious lessons for the Christian Church. It disposes altogether of the meager expectation with which the life of youth is frequently regarded. I have heard a preacher, addressing a college audience, announce that just as childhood was so assailed by infantile diseases and mishaps that it was surprising to see any child grow up, so youth was assailed by so many sins that it was surprising to see any young man grow up unstained. There is no rational basis for this enervating skepticism. The fact is that it is natural for a young man to be good, just as it is natural for a child to grow up. A much wiser word was spoken by one of my

colleagues, who, having been asked to address an audience on the temptations of the college life, said that he should devote himself chiefly to its temptations to excellence. A college boy, that is to say, is not, as many suppose, a peculiarly misguided and essentially light-minded person. He is, on the contrary, set in conditions which tempt to excellence and is peculiarly responsive to every sincere appeal to his higher life. Behind the mask of light-mindedness or self-assertion which he assumes, his interior life is wrestling with fundamental problems, as Jacob wrestled with the angel and would not let it go until it blessed him. "Your young men," said the prophet, with deep insight into the nature of youth, "shall see visions." They are our natural idealists. The shades of the prison-house of common life have not yet closed about their sense of the romantic, the heroic, the noble.

To this susceptibility of youth the Church, if it be wise, must address its teaching. It must believe in a young man, even when he does not believe in himself. It must attempt

no adaptation of truth to immaturity or indifference. It must assume that a young man, even though he disguises the fact by every subterfuge of modesty or mock defiance, is a creature of spiritual vision, and that his secret desire is to have that vision interpreted and prolonged. When Jesus met the young men whom he wanted for his disciples, his first relation with them was one of absolute, and apparently unjustified, confidence. He believed in them and in their spiritual responsiveness. He disclosed to them the secrets of their own hearts. He dismissed accessories and revealed realities. He did not cheapen religion or make small demands. He bade these men leave all and follow him. He took for granted that their nature called for the religion he had to offer, and he gave it to them without qualification or fear. The young men, for whom the accidental aspects of religion were thus stripped away and its heart laid bare, leaped to meet this revelation of reality. "We have found the Messiah," they told each other. They had been believed in even before they believed

in themselves, and that which the new sense of reality disclosed to them as real, they at last in reality became.

Such is the first aspect of the religion of the student—its demand for reality. To reach the heart of an educated young man the message of the Church must be unequivocal, uncomplicated, genuine, masculine, direct, real. This, however, is but a part of a second quality in the religion of educated youth. The teaching of the Church to which such a mind will listen must be, still further, consistent with truth as discerned elsewhere. It must involve no partition of life between thinking and believing. It must be, that is to say, a rational religion. The religion of a college student is one expression of his rational life. To say this is not to say that religion must be stripped of its mystery or reduced to the level of a natural science in order to commend itself to educated youth. On the contrary, the tendencies of the higher education lead in precisely the opposite direction. They lead to the conviction that all truth, whether approached by the way of science, philosophy,

art or religion, opens before a serious student into a world of mystery, a sense of the unattained, a spacious region of idealism, where one enters with reverence and awe. Instead of demanding that religion shall be reduced to the level of other knowledge, it will appear to such a student more reasonable to demand that all forms of knowledge shall be lifted into the realm of faith, mystery and idealism. It is, however, quite another matter to discover in the teaching of religion any fundamental inconsistency with the spirit of research and the method of proof which the student elsewhere candidly accepts; and we may be sure that it is this sense of inconsistency which is the chief source of any reaction from religious influence now to be observed among educated young men.

Under the voluntary system of religion at Harvard University we have established a meeting-place, known as "The Preacher's Room," where the minister conducting morning prayers spends some hours each day in free and unconstrained intimacy with such students as may seek him. This room has

witnessed many frank confessions of religious difficulty and denial, and as each member of our staff of preachers recalls his experiences at the University he testifies that the most fruitful hours of his service have been those of confidential conference in the privacy of the Preacher's Room. But if one were further called to describe those instances of religious bewilderment and helplessness which have seemed to him in his official duty most pathetic and most superfluous, he would not hesitate to admit that they were the by no means infrequent cases of young men who have been brought up in a conception of religion which becomes untenable under the conditions of university life. A restricted denominationalism, a backward-looking ecclesiasticism, an ignorant defiance of Biblical criticism, and, no less emphatically, an intolerant and supercilious liberalism—these habits of mind become simply impossible when a young man finds himself thrown into a world of wide learning, religious liberty, and intellectual hospitality. Then ensues, for many a young mind, a pathetic and even

tragic period of spiritual hesitation and reconstruction. The young man wanders through dry places, seeking rest and finding none; and it is quite impossible for his mind to say: "I will return into my house from whence I came out." Meantime his loving parents and his anxious pastor observe with trembling his defection from the old ways, deplore the influence of the university upon religious faith, and pray for a restoration of belief which is as contrary to nature as the restoration of the oak to the acorn from which it grew.

Now, in all this touching experience, where is the gravest blame to be laid? It must, no doubt, be confessed that among the conditions of college life there are some which tend to encourage in a young man a certain pertness and priggishness of mind which make the old ways of faith seem old-fashioned and primitive. Indeed, it seems to some young men that any way of faith is superfluous to a thorough man of the world, such as the average sophomore ought to be. But these cheerful young persons, for whom the past

has no lessons and the future no visions, and for whom the new ideal of self-culture has for the moment suppressed the earlier ideals of self-sacrifice or service, are not a type of student life which need be taken seriously. They are the lookers-on of the academic world, the dilettante and amateur minds in a community of scholars. The strenuous game of real learning goes on; and these patrons of the strife sit, as it were, along the side lines and wear the college colors, but do not participate in the training or the conflict or the victory. We are thinking of that much more significant body of youth who are in deadly earnest with their thought, and who find it an essential of their intellectual peace to attain some sense of unity in their conception of the world. For this type of college youth—the most conscientious, most thoughtful, most precious—the blame for inconsistency between the new learning and the inherited faith lies, for the most part, not with the college, but with the Church. There was once a time when these young minds could be secluded by solicitous parents

and anxious pastors from most of the signs of change in modern thought. They could be prohibited from approaching great tracts of literature; they could be hidden in the cloistered life of a strictly guarded college; their learning could be ensured to be in safe conformity with a predetermined creed. There is now no corner of the intellectual world where this seclusion is possible. Out of the most unexpected sources—a novel, a poem, a newspaper—issues the contagion of modern thought; and, in an instant, the life that has been shut in and has seemed secure is hopelessly affected.

And how does the young man, touched with the modern spirit, come to regard the faith which he is thus forced to reject? Sometimes he regards it with a sense of pathos, as an early love soon lost; sometimes with a deep indignation, as the source of skepticism and denial. For one educated youth who is alienated from religion by the persuasions of science, philosophy or art, ten, we may be sure, are thus affected by the irrational or impractical teaching of religion. It is not an

inherent issue between learning and faith which forces them out of the Church in which they were born; it is an unscientific and reactionary theory of faith. It is not the college which must renew its conformity to the Church; it is the Church which must open its eyes to the marvelous expansion of intellectual horizon which lies before the mind of every college student to-day.

There is another aspect of the same experience. This process of intellectual growth is often accompanied, not by a reaction from religion, but by a new appreciation of its reasonableness. In a degree which few who represent the Church have as yet realized, the expansion of the sphere of truth is at the same time an enlargement and enrichment of religious confidence. There is going on, within the college, often without the knowledge of the Church, a restoration of religious faith through the influence of intellectual liberty. I have seen more than one student come to college in a mood of complete antagonism to his earlier faith, and then I have seen that same youth in four years graduate from col-

lege, and with a passionate consecration give himself to the calling of the Christian ministry which he had so lately thought superfluous and outgrown. It was the simple consequence of his discovery that the religious life is not in conflict with the interests and aims of a university, but is precisely that ideal of conduct and service toward which the spirit of a university logically leads. "I beseech you, therefore, brethren," says the apostle who knew most about the relation of philosophy to faith, "that ye present . . . a reasonable service." It is a charge which the Christian Church still needs to hear. The service of the Church which is to meet the religion of a college student must be a reasonable service, consistent with all reverent truth-seeking, open to the light, hospitable to progress, rational, teachable, free. The church which sets itself against the currents of reasonable thought, and has for great words like Evolution, Higher Criticism, Morality, Beauty, Law, only an undiscerning sneer, is in reality not the defender of the faith, but a positive contributor to the infidelity of the present age.

The church which asks no loyalty that is not rational, no service of the heart that is not an offering of the mind, comes with its refreshing message to many a bewildered young mind, and is met by a renewed dedication to a reasonable service.

So far, however, I have described the religion of a college student as it appears in every thoughtful age. There remains one aspect of the religious life which is peculiarly characteristic of a college student in our own generation, and of which the Church in its relation to the young must take fresh account. Protestant teaching, from the time of Luther, has laid special emphasis on the Pauline distinction between faith and works. It is not a man's performance, either of moral obligations or ritual observances, that justifies him in the sight of God. He must offer that total consecration of the heart, that conversion of the nature, which makes him find his life in God. This teaching was a necessary protest against the externalism and ecclesiastical practices which had been for centuries regarded by many as of the essence of the re-

ligious life. "We are justified by faith;" "the just shall live by faith" — these great words give to religion a profounder, more spiritual and more personal significance as a relation between the individual soul and the living God.

But suppose that this touch of the life of God is felt by the soul of man, and that the soul desires to express its religious life—what is to be its channel of utterance? The history of Protestantism for the most part answers: "The organ of religious expression is the tongue. When the life is moved by the Holy Ghost, it is led to speak as the Spirit gives it utterance. It tells rejoicingly of its new birth; it confesses Christ before its fellows; it preaches to others the message which has brought it hope and peace." Here is the basis of a large part of the organization of the Protestant churches—their meetings for free expression of prayer; their association for religious utterance; their test of faith through spoken confession. It is obvious that this channel of expression is legitimate and often inevitable. The fulness of religious emotion

which descends from God to man leaps out of many lives into forms of speech, as naturally as the water which descends from the high hills leaps out from its conduit into the air.

What the present age, however, is teaching us, as the world was never taught before, is that another and equally legitimate channel of expression is open to the life of faith. It is the language of works. We have come in these days to a time devoted in an unprecedented degree to the spirit of philanthropy. It is the age of social service. No life can yield itself to the current of the time without being swept into its movement of passionate fraternity and social justice. But what is the attitude of the Christian Church to this modern phenomenon of social service? It is quite true that the Church is one of the most active agents of this philanthropic renaissance. The sense of social responsibility is manifested by the prodigious increase of parish charities, parish organizations, institutional churches, and general benevolence. The Church, however, has failed adequately to recognize the legitimate place of action as a

trustworthy witness of faith. To do for others has seemed to the tradition of the Church a superadded and secondary effect of religion, not one of its essential and original factors. First, one is to be religious; and then, as a consequence or ornament of his religion, he is to concern himself with the better ordering of the human world.

A much deeper relation between faith and works is indicated by those solemn words in which Jesus sums up, as he says, "the whole law, and the prophets." There is, he teaches, a kinship of nature between the love of God and the love of man. The second commandment is like the first. Both are parts of a complete religion. When a modern life, that is to say, is moved by the spirit of philanthropy, that impulse is not something which the Church may stand apart from and commend as of another sphere. It is, in fact, one legitimate expression of the religious life; uttering itself not by the tongue, but by the hand, as though there had been heard the great word of the apostle: "He that loveth not his brother whom he hath seen, how can

he love God whom he hath not seen?" In other words, the Church has permitted this modern movement of philanthropy to proceed as though it were not an essential part of the Christian life, when in reality this whole vast enterprise is the way in which the modern world is actually uttering that faith in the possible redemption of mankind, to accomplish which the Church of Jesus Christ was expressly designed and inspired. I stood one day in the house of a woman's settlement, set in the most squalid conditions of the life of a city and purifying the neighborhood with its unassuming devotion, and a minister of the Christian Church who was present looked about him and said: "This is a very beautiful and noble work, but I wish there were more of Christ in it." One felt like asking, How could there be more of Christ than was already there? Would technical confession or oral expression add any significance to such a work in his eyes who said: "Not every one that saith to me, Lord, Lord, . . . but he that doeth the will of my Father?" Was there ever, indeed, a work more full of Christ?

Might not Jesus, if he should come again on earth, pass without notice many a splendid structure reared in his name, and, seeking out these servants of the broken-hearted and the bruised of the world, say to them: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me"? Why is the Church not far-sighted enough to claim for herself what is justly her own? She clings to the test of faith by a single form of expression, when in fact the Spirit of God is manifesting itself at the present time by another way of expression. And so it comes to pass that the most immediate problem for the Church is to find a place within her religious experience for the new manifestation of self-effacing philanthropy, and to claim the age of social service as at heart an age of faith.

Now, at precisely this point, where the first expression of the Spirit of God takes the form of the service of man, the Christian Church meets the religion of the college student. The normal type of a serious-minded young man at the present

time does not talk much about religion. Sometimes this reserve proceeds from self-consciousness and ought to be overcome, but quite as often it proceeds from modesty and ought to be reverenced. At any rate, such is the college student—a person disinclined to much profession of piety, and not easy to shape into the earlier type of expressed discipleship. Yet, at the same time, this young man is extraordinarily responsive to the new call for human service. I suppose that never in the history of education were so many young men and young women in our colleges profoundly stirred by a sense of social responsibility and a passion for social justice. The first serious question which the college student asks is not, "Can I be saved? Do I believe?" but, "What can I do for others? What can I do for those less fortunate than I?" No one can live in a community of these young lives without perceiving a quality of self-sacrificing altruism so beautiful and so eager that it is akin to the emotions which in other days brought in a revival of religion.

What is the duty of the Church to a mood

like this? The duty of the Church—or rather the privilege of the Church—is to recognize that this is a revival of religion; that in this generous movement of human sympathy there is a legitimate and acceptable witness of the life of God in the soul of the modern world. It may not be that form of evidence which other times have regarded as valid; it may, perhaps, not be the most direct way of religious expression; but none the less it happens to be the way through which the Holy Spirit is at the present time directing the emotional life of youth to natural utterance. "I am not very religious," said one frank youth to me one day, "but I should like to do a little to make of Harvard College something more than a winter watering-place." But was not that youth religious? Was it not the Spirit of God which was stirring his young heart? What, indeed, is the final object of religion if it is not to include the making of that better world which he in his dream desired to see? In this quality of the religion of a college student the Church must believe. It must take him as he is, and let him testify

by conduct if he will not testify by words. If the student might be assured that the religion which the Church represents is a practical, working, ministering faith; if he could see that the mission of the Church was not the saving of a few fortunate souls from a wrecked and drifting world, but the bringing of the world itself, like a still seaworthy vessel, with its whole cargo of hopes and fears, safe to its port; if he could believe that in the summons of the time to unselfish service he was in reality hearing the call of the Living God; then he would see in the Church not, as he is often inclined to see, an obstinate defender of impossible opinions, or a hothouse for exotic piety, or a cold storage warehouse to preserve traditions which would perish in the open air, but the natural expression of organized righteousness, the body of those who are sanctified for others' sakes, and to such a Church he would offer his honest and practical loyalty.

These are the tests to which the Church must submit if it would meet the religion of a college student—the tests of reality, reason-

ableness and practical service. A religion without reality—formal, external, technical, obscurantist; a religion without reasonableness—omniscient, dogmatic, timid; a religion which does not greet the spirit of practical service as the spirit of Christ—a religion of such a kind may win the loyalty of emotional or theological or ecclesiastical minds, but it is not acceptable to the normal type of educated American youth. Such natures demand first a genuine, then a rational, and then a practical, religion, and they are held to the Christian Church by no bond of sentiment or tradition which will prevent their seeking a more religious life elsewhere. And what is this but a wholesome challenge to the Church of Christ to renew its vitality at the sources of its real power? The intellectual issues of the present time are too real to be met by artificiality and too rational to be interpreted by traditionalism; the practical philanthropy of the present time is too absorbing and persuasive to be subordinated or ignored. It is a time for the Church to dismiss all affectations and all assumptions of au-

thority, and to give itself to the reality of rational religion and to the practical redemption of an unsanctified world. This return to simplicity and service will be at the same time a recognition of the religion of a college student and a renewal of the religion of Jesus Christ.

II

THE DEFINITION OF A GOOD MAN

PRESIDENT WILLIAM DEWITT HYDE, D. D.

THE DEFINITION OF A GOOD MAN

"He hath showed thee, O man, what is good"—Micah 6:8.

Too long we have been content to urge men by emotional appeals to be good. The time has come to show men in clear intellectual terms what a good man is. For goodness does not consist in doing or refraining from doing this or that particular thing. It depends on the whole aim and purpose of the man who does it, or refrains from doing it. Anything which a good man does, as part of a good plan of life, is made thereby a good act. Anything that a bad man does, as part of a bad plan of life, becomes thereby an evil act. Precisely the same external act is good for one man and bad for another. An example or two will make this clear.

Two men seek political office. For one man it is the gate of heaven; to the other it is the door to hell. One man has established himself in a business or profession in which he can earn an honest living, and support his

family. He has acquired sufficient standing in his business so that he can turn it over temporarily to his partners or subordinates. He has solved his own problem; and he has strength, time, energy, capacity, money, which he can give to solving the problems of the public. Were he to shirk public office, or evade it, or fail to take all legitimate means to secure it, he would be a coward, a traitor, a parasite on the body politic. Hence public office is for this man the gateway of heaven.

The other man has not mastered any business or profession; he has not made himself indispensable to any employer or firm; he has no permanent means of supporting himself and his family. If he gives up his job, he cannot get it again, and has no prospect of getting another as good. He sees a political office in which he can get a little more salary for doing a good deal less work than is possible in his present position. He seeks the office as a means of getting his living out of the public. From that day forth he joins the horde of mere office-seekers, aiming to get

out of the public a living he is too lazy, or too incompetent, or too proud to earn in private employment. Do n't you see that the very same external act which was the other man's strait, narrow gateway to heaven, is for this man the broad, easy descent into hell?

Two women join the same women's club, and take part in the same program. One of them has her heart in her home; has fulfilled all the sweet charities of daughter, sister, wife or mother: and in order to bring back to these loved ones at home wider interests, larger friendships, and a richer and more varied life, has gone out into the club. No angel in heaven is better employed than she in the preparation and delivery of papers, and her attendance on committee meetings and at afternoon teas.

The other woman finds home life dull and monotonous. She likes to get away from her children. She craves excitement, flattery, fame, social importance. She is restless, irritable, out of sorts, censorious, complaining, at home; animated, gracious, affable, complaisant, abroad. For drudgery and

duty she has no strength, taste or talent; and the thought of these things is enough to give her dyspepsia, insomnia and nervous prostration. But for all sorts of public functions, for the preparation of reports and the organization of new charitable and philanthropic and social schemes, she has all the energy of a steam-engine, the power of a dynamo. When this woman joins a new club, or writes a new paper, or gets a new office, though she does not a single thing more than her angel sister who sits by her side, she is playing the part of a devil.

It is not what one does; it is the whole purpose of life consciously or unconsciously expressed in the doing, that measures the worth of the man or woman who does it. At the family table, at the bench in the shop, at the desk in the office, in the seats at the theater, in the ranks of the army, in the pews of the church, saint and sinner sit side by side; and the keenest outward observer cannot detect the slightest difference in the particular things that they do. The good man is he who, in each act he does or refrains from do-

ing, is seeking the good of all the persons who are affected by his action. The bad man is the man who, whatever he does or refrains from doing, leaves out of account the interests of some of the people whom his action is sure to affect. If there is any sphere of human welfare to which you are indifferent, if there are any people in the world whose interests you deliberately disregard, then no matter how many acts of charity and philanthropy and industry and public spirit you perform—acts which would be good if a good man did them—in spite of them all, you are an evil man. A man is either wholly good in the purpose of his life, so that he can say with the old Latin poet, "I am a man; and nothing human is alien to me"; or else there is some good which he disregards and despises; in which case he is an evil man. He that sinneth at any one point in this universal sympathy with human good, is, as St. James and the Stoics tell us, guilty of all. It matters not whether you throw a brickbat through a plate-glass window, smashing out a big, ragged hole, or shoot a rifle-ball

through it, cutting a small, round hole. In either case the pane of glass is spoiled, its market value is destroyed, and you must put in a new one. Precisely so, no man is a good man unless he makes all good the object of his will; or, in religious language, unless he wills the will of God. Good acts, unless they are all good, and have the universal good as their conscious or unconscious aim, do not make a good man. But the good man, who wills the universal good in all his actions, makes whatever act he does intelligently from this motive, a good act.

Now we know the form which the good man's will must take. He wills the good of all who are affected by his action; counting nothing human alien to himself. If man were omnipotent and infinite, that would be the end of our task. All the good man would have to do would be to make sure that he willed the good of all men, and then that good would be accomplished. But we men and women are not omnipotent. We are very finite and feeble. Of all the good we will, we can accomplish but an infinitesimal part. Hence,

out of all the good we would like to do, and would do if we had power, we must choose which tiny part we will actually set ourselves to accomplish. To do one thing we must give up doing a hundred other things.

Hence the first part of the good life, which we have thus far gained, is the easiest and simplest part of it. The harder part is to choose wisely what part of the universal good we shall undertake to do, and what we shall leave undone. For the attempt to do in a promiscuous way all the good which comes within reach, in a blind attempt to play the role of Omnipotence, inevitably ends in physical breakdown, nervous wreck, financial impoverishment and general uselessness. The good man is good for something; and in order to be good for something he must deliberately refuse to do a multitude of things which are all well enough in their way, but have no supreme claim upon him.

If the first aspect of the good life is a widening of sympathy and devotion until no human interest is alien to us, the second step in this same good life is a strict narrowing

down of the range of our action to the very definite and particular channel through which our tiny strength can be put forth to the highest advantage. A man's energy is like the power of a river. Left to flow at its own sweet will through the meadow, it is broad, beautiful, but impotent. It becomes powerful and useful only when dammed up and compelled to run through a narrow raceway. Just where to build dams in our lives and how to turn the current into the raceway, is the second great problem of the good life.

There are four principles by which the limitation of effort should be guided. The first principle of such selection is that the nearest duty is presumably for us the highest and best. In the cases we have cited, the family is the nearest duty to woman. No amount of promiscuous activity in clubs and conventions, in church and charity and settlement work, can ever atone for neglect of those tender family ties which bind her most closely to the life of the race. To sacrifice the duties of daughter, wife or mother to the grandest career ever opened to woman, is to sacrifice

the higher to the lower, the essential to the superficial, the real to the merely apparent. Not until these first duties have been faithfully fulfilled, is any woman at liberty to seek for a larger, more congenial or more conspicuous sphere.

The same principle of nearness is what keeps our young man at his profession or business until he gets well established. For as the internal life of the family is woman's first duty, so the outward support of the family, and the power to earn money in some honest vocation, is the most fundamental duty of man. Until this is achieved, all other attractive careers should be put aside as temptations. There are, indeed, persons who are disengaged from the family in which they were born, and have not yet entered families of their own, on whom these primal obligations may not rest. They are free from these calls of duty. But for those who are in close family relations, the nearness and intimacy of these ties constitute the first, foremost and supreme claim on their service and devotion. Whatever such a person does, or

refrains from doing in the outside world of society, politics, literature, art, recreation, must be done or left undone because through the doing it or leaving it undone, he or she best fulfils this primal obligation to home.

Defined, then, in terms of our main insight, supplemented by this first principle of selection, our good man or woman is the one who wills the good of all who are affected by his action, but when compelled to choose between the good of different persons, always chooses the good of family and kindred first, and reluctantly, yet firmly, gives up the good of such other persons and interests as are inconsistent with this primal devotion to home.

The second principle of selection between competing goods is individual aptitude. As has already been said, the amount of good the best disposed individual can do is a very small proportion of that which needs to be done, and which he would like to do. In selecting what his special contribution shall be, the man who desires to do all the good that he can will select the line for which he feels special inclination and fitness. A man can do five

times as much good in the line of his special endowment and training, as he can in lines for which he has no special qualification. Every man and woman can do something better than any one else who is available at that time and place; hence, to leave any portion of this specific work undone for the sake of doing things which other people can do just as well, is to diminish the total worth of one's contribution to the world.

If a woman is a teacher, for instance, and has special gifts for molding the minds and hearts of young children, then she owes to her profession and to those children the best teaching it is in her power to give. But good teaching depends first of all on abundant vitality, a cheerful and healthful outlook on life, eager and hearty interest in all sorts of objects. Hence the teacher must at all costs keep herself in prime physical health, and must have opportunity for seeing the sights and hearing the lectures and reading the books which will keep her mind and heart full of fresh, natural and human interest. For such a teacher to waste time and strength

in household drudgery or dressmaking, or anything else which other people can be hired to do just as well, is a wrong to herself, to her profession and to the children entrusted to her care. Housekeeping and dressmaking are most useful and honorable employments. They are the very best things that a great many people can do, and they should be left, as far as possible, to be done by those people; but for a person who has gifts in a different direction to diminish the power of doing well the work of her special vocation, in order to do these other things which some one else can do just as well, is to sacrifice the specific in the name of serving the general good.

The man who has large administrative business ability, who can direct the industry of thousands of people into useful and profitable employment, likewise makes a tremendous mistake when he burdens himself with petty details which he can hire a clerk to do for a thousand dollars a year. Keeping books and filing away letters and the routine of an office are excellent things in themselves, the very best things that a great many people

can do. But when the man of great administrative ability spends his time on these petty details, he is sacrificing his specific contribution to a service which he ought not to render.

Let each give the best that he can, and let no man descend from the best he can do to compete with others on any plane below that of his own specific excellence. Every man who has any artistic, scholarly, administrative or financial power above that of the average man, is thereby placed under obligation to give his whole energy to doing the one thing he can do best, and leave all the things that other people can do equally well, to be done by those other people. So long as there is work to be done in the line of one's specific capacity and training, it is almost a crime to spend time and strength in doing what it is possible to hire any one else to do.

If now we put together our main insight and our first two principles, our definition of the good man will be, The man who seeks the good of all who are affected by his action, putting those claims which come nearest to him first, and second, those which are in line with his specific aptitude and training.

The third principle of selection is urgency. If the control of events were in our hands and we could take our own time to do things, the first two principles would be nearly all we should need. But the worth of many kinds of work depends on its being done at the right time. Many things must be done at the time they are needed or else they can never be done at all. When a house is on fire we cannot postpone our efforts to put it out to some more convenient season. If a friend is sick, we cannot wait until he gets well before providing the attendance he needs. When a political campaign is at its height we cannot postpone our contribution to public discussion until we have taken account of stock in our store or read the proof-sheets of our treatise. We must strike while the iron is hot. We must make our hay while the sun shines. Hence temporary sacrifice of family life and business interests must be cheerfully made, and even the most delicate phases of our chosen professional work must often be put ruthlessly aside, in order to give undivided attention to some call of humanity or philan-

thropy or country. We must do these things in concert with others. When others are ready to take hold of them, we must make ourselves ready to take hold too. The readiness to be interrupted is an indispensable quality of the wisely good man.

This readiness to be interrupted, however, is a very different thing from having no plan at all. Of all the worthless people in the world, probably the least useful are those who, having no work of their own on hand, are ready to fall in with every fad and craze that is current. By readiness to be interrupted we do not mean this passive and empty condition of mind. Being interrupted implies that there is something to interrupt. The man who is faithful to our first two principles every day of his life will have on hand plans of his own which he is strenuously pushing ahead. Every available hour and minute will be devoted to work of this self-chosen kind. He will, however, recognize that the plan of the world is more important than any private plans of his own. He will thrust his own plans temporarily into the background in

order to take his part, as need may be, in the urgent issues of the day and hour. Such readiness to be interrupted is no sign of an aimless and purposeless life. It is merely the surrender, when occasion demands it, of one's private personal aims, to accept the larger duties which the movements of human society from time to time press upon us. We admire the ancient mathematician who was so absorbed in his geometrical problems that when the city was captured and the soldiers came rushing in upon him, he bade them not disturb his diagrams. But we should admire him more if, so long as his city was besieged, he had laid aside his mathematical instruments and taken his place with javelin and spear in defence of his city's walls. The best life cannot escape these interruptions and would not escape if it could. Woman's life, especially, seems to be but one series of interruptions, so urgent and pressing are the personal claims made upon her. In proportion as our lives are enlarged, the amount of inevitable interruption will increase. A man at the head of a great institution said to me,

not long ago, when I asked him how he stood the strain of the work, "It is not the regular work that wears on one; it is the unexpected things. This institution," he said, "is so big, that something fearfully bad happens in it every day."

Putting our main insight and our three principles, then, together, we get for our definition of the good man, One who wills all human good in each choice, but when he must choose between what he shall serve and shall not, takes: first, the thing that lies nearest; second, the thing for which he has special aptitude and training; and third, is ready to lay both these things aside cheerfully and promptly, when some urgent call of truth or duty or country or wide human welfare must be met now or never.

The fourth principle of choice is size. This is one of the more obvious of the principles, and one which is most tempting. It is a real principle, but yet the last of them all. It is better to command a regiment than a company; and when the colonel is shot, the lower officer must assume command of the regi-

ment. This is the principle underlying all promotion. A man who can fill a larger place, other things being equal, has no right to stay in a smaller place. To do so would be to prefer a smaller to a larger good; in other words, to prove false to the general good altogether. This principle of promotion applies everywhere; and nothing is more wide of the mark than the criticism which is always made upon men when they leave a small place for a larger. It is said they are actuated by greed for a larger salary or ambition for a greater reputation. All sorts of unworthy motives are attributed. Well, a small man may make the change from small motives, and a selfish man may make the change from selfish motives. It is true, however, that the good man, who is guided by a sincere desire to do all the good he can, other things being equal, must take the larger place every time. I say, "other things being equal"; for we have already seen that other things are far more important. If the larger thing is not quite in one's line, if it is too large for one's physical strength, then its

mere size is no good reason for its acceptance. To go back to our first illustrations. The fact that the club is larger than the home does not constitute a reason why the woman should sacrifice home to club. The fact that politics is a larger field than business does not justify a man in giving up his business altogether to make politics his sole means of livelihood. To recognize the rightfulness of this claim of size, and yet to hold it strictly subordinate to the other principles which come before, is the fourth mark of goodness in man.

Putting all we have gained together, we get for our definition of the good man, One who makes the good of all whom his action affects the aim of each choice, and who limits the good that he does, first, by the closeness of the claim to himself and his family life; second, to the line of his special aptitude and training; third, who turns aside readily to respond to urgent claims from without; and, fourth, who, so far as he can consistently with the foregoing principles, prefers the larger to the smaller sphere of work.

Such is our definition of goodness. In

sympathy and spirit and purpose, the good man is one who works with God in the service of all human good; yet because he is finite, not infinite, because his powers are limited, much of the good which he would do he is compelled to leave undone; yet he leaves it not in indifference, not in hardness of heart, not in pride, not in irritation and anger, but simply because, being finite, the great mass of what he would do he simply must leave undone. And since so much must be left, since so little can be done, he is careful to be wise in his choosing. He seeks as far as possible to do the thing which no one else would do, were he to leave it undone; the thing which no one else could do as well, were he to leave it for them to do; the thing which could be done at no other time, if not done at the time when it comes; the thing which would be less completely and successfully done, were he content to be doing some smaller and easier task.

From this rather long and complicated definition of the good man or woman we may draw three short, clear, practical lessons.

First: How clearly Christ stands before us as the supremely good man! His meat and drink were the doing of God's universal good will. All he did or refrained from doing, all his pleasures and joys, all his trials and sorrows were sought or accepted as parts of his one supreme devotion to God's will for man's highest good. From this supreme devotion to God's glory in man's highest good no pleasure could allure him away, and no pain could turn him aside. Whether he went to the Pharisee's feast, or whether he faced crucifixion, in each and every case it was God's good will for man which he steadfastly sought to accomplish. He began with his own people and nation, seeking first the lost sheep of the house of Israel: and he bade his apostles begin their work at Jerusalem. To be sure, his work did not permit him to have a home of his own. While the foxes had holes and the birds of the air had nests, the Son of man had not where to lay his head. Yet his recorded life begins with filial obedience as a child, and one of his last thoughts on the cross was to make provision for his

mother in the home of his dearest and most intimate friend.

From the outset of his public career, from the early struggle in the wilderness on to the last scenes at Jerusalem, he firmly refused to do what other people expected of him, and advised him to do, but held strictly to the specific method and mission which his own genius marked out for his course. To all solicitations to do aught else, or leave any part of this undone, he replied with the stern rebuke, "Get thee behind me, Satan."

Yet he was ever ready to respond to the call of the mourner for comfort, or the sick man for healing, or the honest inquirer for light, or mothers for the blessing of their little children. For it was God's work, not his own, he was doing; and the time when a child of God needed help was the time he stood ready to give it.

And, lastly, though he began modestly in his own little province, and refused to be hurried into larger spheres before his hour had come, yet when the hour came when he must choose between a quiet, inoffensive but com-

paratively uninfluential life with a little group of devoted disciples, or a brief, bitter contest with the authorities at the nation's capital, then, knowing that the larger work meant rejection, suffering, death, he set his face steadfastly to go up to Jerusalem. This Lenten season commemorates the consecration and courage of this supremely good man, in placing his great work of revelation of God and salvation of man on a national, world-wide, universal basis, at the cost of his own crucifixion. He suffered himself to be lifted up because that was the way in which he could draw all men unto him, and make his work of redemption as wide as the earth and as endless as time.

If we have been correct in our definition of the good man, as one who makes God's whole will and man's complete good the object of his every choice, and who begins in small, intimate ways with the few who are nearest himself, follows strictly the bent of his genius, yet welcomes each offered occasion for serving an urgent human need, and, finally, throws his whole soul and life into the largest

work God gives him to do, then our study is but one more confirmation of the moral and spiritual perfection of him whom all Christians call Lord.

Second: What a goodly fellowship our definition includes!—the miner who is cheerful and faithful in the dark; the sailor who is the last to leave the ship that must sink; the soldier who fears not to die at his post; the workman who does his best work whether he gets more pay or less; the employer who cares for his workmen as well as his profits; the fathers and mothers who toil early and late to give their children the chance they missed themselves; the philanthropist who gives time and thought and love with every cent of his money; the reformer who proclaims unpopular truths at his own expense; the penitent prostitute who would shield young girls from her own life of shame; the man who will not treat the daughters or sisters of other men as he would resent their treating his own; the merchant who gives the money's worth in whatever he sells; the editor who makes a paper he is pleased that his children

should read; the lawyer who discourages litigation; every man and woman in the whole wide world—and these men and women number millions to-day—who does a work no one else could do so well, and takes every chance to make the work as useful and large as it can be—this is the goodly fellowship our definition includes; this is the true Church of Christ; of such are the kingdom of heaven.

Third, and lastly: This fellowship with Christ and all good men and women in a life devoted to all human good, and expressed in the wise choice of what is nearest and most specific and most urgent and most influential, is a fellowship which every man knows he ought to join. To love and cherish and pray for the good of mankind everywhere is not too much to ask of a man who is made in the image of God. Neither is it too much to ask that out of this universal love we select for our actual service what God has placed next to us, and given us special fitness for doing; what he thrusts in our pathway or presses on our immediate attention; and that in our ultimate choice we take the largest

work that comes in our way, even though for us, as for our Master, that larger work take the form of a cross. That is what it means for us to be good men and women. That is what it means to be Christians. That is what we all know we ought to be. That is what Christ will make of us all, if we take his yoke upon us and learn the great lesson of his life and death.

III

THE DEVELOPMENT OF A PUBLIC CONSCIENCE

PRESIDENT ARTHUR T. HADLEY, LL. D.

THE DEVELOPMENT OF A PUBLIC CONSCIENCE

"A man's life consisteth not in the abundance of the things that he possesseth"—Luke 12: 15.

In the ordinary meaning which is given to this text, we are led to contrast the unimportance of mere worldly possessions as compared with the vastly greater importance of the spiritual life. But there is another meaning, and I believe a truer one—a meaning where the emphasis is laid not on the word "things," but on the word "possesses;" a meaning in which exception is taken to selfish ideals of life, however lofty, as compared with those wider ideals of the man who works primarily for others.

The difference between these two types of men is forcibly illustrated in the college world. There are among our students two sharply distinguished groups; the men who go to college for what they can get out of it, and the men who go to college for what they

can put into it. Of course there are wide variations of character within each of these groups. Those who are trying to get what they can out of college life fall into various methods of self-seeking. One man pursues pleasure for the sake of personal enjoyment; another pursues athletics for the honor which it will bring him as an individual; a third takes up the social organization as a means of personal advancement; a fourth studies for rank in his class, and for the honor and advantage which that rank will bring; a fifth shuts himself out from the world in order to live a life which he conceives to be one of self-improvement. Yet diverse as are the outward aims of all these men, they are characterized by one common error—the error of selfishness. The evils of this may be more obvious in the lower forms of its manifestation than in the higher ones. We see the fatuous folly of the man who takes his enjoyment in eating and drinking and worse kinds of self-indulgence. We can condemn the short-sightedness of the man who plays for a record or who studies for marks. But the

higher forms of selfishness, though less obviously suicidal than the lower ones, are for that reason perhaps all the more dangerous. So many a man seems to gain social success by its unscrupulous pursuit, or to lay the foundations for success in professional life by a system of self-development at the expense of others, that we sometimes lose sight of the effect which this process has in undermining character and public spirit. "Virtue," says a French writer, "is more dangerous than vice, because its excesses are not subject to the restraints of conscience." The habit of self-improvement furnishes a good example of this danger. Just because the individual actions to which it leads may be commendable, its devotee loses sight of the evil educational effect of doing these things in a wrong spirit.

There is another reason why the higher forms of selfishness, as manifested in the college life, are worse in their effects than the lower forms. The man whose temptations lead him to a life of pleasure is, as a rule, one whose possibilities of service to the commu-

nity are limited. As he goes out into after life he finds his power for good and evil alike restricted by that mass of conventions with which civilization has guarded the doings of the ordinary man. But the one whose temptations to selfishness concern things of the spirit is a man who in after life has wider possibilities, and who, if he has started himself in the wrong direction, may lead society astray by the wrong exercise of those trusts which no law can control, and concerning which public sentiment has not as yet learned to frame its judgment and exercise its penalties.

It is perhaps the greatest excellence of the American college that it exercises a powerful influence against selfishness, whether physical or intellectual, and in favor of the development of a community life. It does not do homage to the man who is aiming to make a record for himself, whether in athletics or in studies. The majority of those who attend our universities are ready to enter into the spirit of the place, and they demand that their fellows shall do the same thing. Man is a

political animal; and the boys entering into a group of this kind at an impressionable age become part of a close community whose public sentiment and code of ethics take powerful hold upon them. This code may be good or it may be bad. Usually, under the imperfect materials of human character with which we have to work, it is a mixture of the two. And yet it has this result: that the boy, at a most impressionable age, forms a conception of a public conscience and a code of honor which carries him outside of himself, and which leads him to do, not by physical compulsion but by the influence of public sentiment, things in which consideration of personal convenience and personal advancement are purely secondary.

The college is, in short, a living instance of the possibility of developing men out of the lower and into the higher ideals of life; out of aims which are bounded by self-interest, and into those which are inspired by loyalty to their fellows and regulated by the sentiments and conscience of the community as a whole.

But what of the world outside of the col-

lege—of that larger community, with its manifold commercial and political activities, for which the college life is but a preparation? Here, too, we find the same division of types. There are some who pursue their success selfishly, whether it be in gaining pleasure or position, money or office. Side by side with them there are others who pursue these objects unselfishly; who find their pleasure in the pleasure of their fellow men; who gain social position as an incident in the improvement of society; whose business success is obtained by organizing the work of the community in such a way as to do good to hundreds and thousands of others; whose political life is occupied with the exercise of public trusts, where personal ambition is at most a secondary and incidental element.

Men are always divided more or less clearly into these two types: those who recognize that life is a trust, and those who fail so to recognize it. It happens, however, that with conditions as they exist at the present day, the distinction between the two types is more sharply marked than usual. In some ages

men have been so bound by rules and traditions that he who wished to be selfish was compelled to subordinate his own convenience to that of the public, while he who was ready to be unselfish had but scant opportunity for the exercise of his power of serving his fellow men. On the other hand, there are ages of liberty, when old conventions are broken down and new methods are in process of introduction. At such times there is an opportunity for the self-centered man to misuse a freedom which the community has not learned to regulate; and there is corresponding opportunity for the public-spirited man to employ that same freedom in giving the world new enjoyments which were impossible in an earlier age, and new ideals which will serve to regulate its conduct for generations to come.

It is in such a time as this that we are now living. The developments of modern science have given new means of enjoyment. The breaking up and re-forming of social ties has given new opportunities of influence in society. The growth of industrial combination on a large scale has freed our commercial

leaders from the restraints of competition, thereby allowing them an almost unmeasured power for good or evil. The growth of imperialistic ideas has extended the sphere of action of our politicians and statesmen from those domestic problems where they were subject to well-defined restraints of constitutional law, into a field of international dealings where precedents are undefined, and where in default of such precedents the peoples with whom we come in contact have inadequate opportunities of self-protection.

This has been called an age of trusts. The phrase is applicable in a sense much profounder than that in which it is generally used. Our large industrial monopolies have indeed ceased to be corporate trusts in the legal sense. No longer is the voting power of the stock of the independent companies placed in the hands of a common body of trustees. The legislation of Congress has been sufficient to put a stop to this particular form of organization. But it has in no wise checked the tendency to combine; and our large combinations are become fields for the

exercise of a public trust even more than they ever were before. The day is past when the automatic action of self-interest was sufficient to regulate prices, or when a few principles of commercial law, straightforwardly applied, could secure the exercise of justice in matters of trade. The growth of large industries and of large fortunes allows their managers to do good or evil without adequate restraint from law, because all law which is intended to stop the evil stops the good even more surely. This impossibility of legal control, and the necessity which goes with it for unselfish action on the part of those in charge, is what constitutes the very essence of a trust, private or public.

The same impossibility and necessity are felt in our new matters of foreign policy. We cannot, in our legislative halls at Washington, attempt strictly to regulate the conduct of those who are charged with representing us in the Philippine Islands. Our ignorance of the conditions in those islands makes all such regulation likely to be ineffective or suicidal. Of necessity we must leave our representa-

tives in distant countries a freedom which permits of abuse, unless we can have some control, outside of law and beyond it, which shall make them accept their several offices as trusts instead of means of gain—using every such office not so much for what they can get out of it for themselves as for what they can put into it for those entrusted to their charge.

But can we hope for the development of a sentiment of honor and of such a public spirit sufficiently strong to take the place of law? To this question we need not hesitate to give an affirmative answer. We are indeed patriotically bound to give this answer. The man who shrinks from the problem because he does not believe that it can be solved is a disbeliever in the future of American democracy. If our citizens as a body should confess themselves incompetent to accept public trusts because they had not the necessary basis of unselfishness, we should be safe in predicting the coming of an empire at Washington in twenty-five years. If the people had not the basis of character sufficient for dealing

with the affairs entrusted to their charge, the power would be taken out of their hands and would fall into those of individual leaders.

But all the evidence goes to show that Americans have this necessary basis of moral character. Our standard of personal morality is on the whole probably higher than that of any other nation. Nowhere else do we find the same degree of consideration for the weak. Nowhere else do we see the same sympathy between man and man. Nowhere else is the spirit of personal courtesy so widespread. If we can thus subordinate our individual convenience to the needs of others, there is no reason why we cannot do the same thing in our corporate and our public capacities as soon as the necessity is brought home to us. The evil is not one of character; it is one of understanding. We are not suffering from bad morals but from defective ethics. We have been taught to regard business and politics as games, to be played by a certain set of rules, and with no obligations higher than those rules. This may have done very well in the old times, when business was so small

that competition set a limit to arbitrary conduct, and when political activity was kept within such a narrow sphere that the restraints of constitutional law and of representative government were sufficient checks upon abuse of power. But when the American people see that new conditions make these restraints inadequate, and demand the voluntary assumption of self-restraint and self-sacrifice, they can be trusted to apply in the new and complicated problems which are before us that same subordination of individual convenience to public good which is at once the fundamental characteristic of a gentleman and the fundamental necessity of a leader who would claim the right to administer a trust in behalf of the weak.

That we shall learn these lessons may be inferred from the experience of England in handling her colonial empire and in dealing with the peoples that are subject to it. There was a time when England's administration in India was worse than ours is likely to be in any country that comes under our charge; a time when men of standing and character, like

Hastings or even like Clive, allowed themselves to be led far astray. But these days are long gone by. Whatever may be the defects of English colonial rulers, it nevertheless remains true that they take up their work in a spirit of devotion to those who are entrusted to their charge; and that the whole sentiment, at home and abroad, is such as to stimulate good conduct and prevent abuse far more effectively than could be done by any system of legislation, however well devised. What England has learned in the last century America can unquestionably learn in the opening years of the coming one.

We have seen how our colleges give their men a training in just this sort of public spirit which is so necessary to our welfare as a nation. What the colleges do in early life I believe that the Church can help to do in after life. The importance and the feasibility of this development of public spirit seems to me the great message of the college to the Church at the present day. This is an age when our churches are looking earnestly for a mission. In this field they have one directly

before them. We are in the midst of difficulties that cannot be checked by law—difficulties that grow greater as the years go on. Individual efforts at reform seem helpless and hopeless. We need a sound public opinion to meet them. We must have large bodies of men who individually and collectively will accept and insist upon the principle that we are members one of another. The socialist indeed preaches this principle already; but by his reliance on governmental machinery for its enforcement he shows that he has little understanding of what it really means. In the Christian Church we have an organization that is committed to this idea, and which, unlike the socialists, is committed to its application from the right end—making it a duty which each individual will impose upon himself rather than a burden which he tries to impose upon others. Let us not content ourselves with preaching sermons on personal morality which are based on principles that the bulk of good men now accept, whether in the Christian Church or out of it. Let us not even content ourselves with going into the

work of social settlements and other things intended to give a little more light to those who walk in darkness. These are all good in their way; but they only touch the very fringe of the social problem. To meet that problem our churches must find a way of uniting the people in a sentiment of self-devotion to ideals outside of themselves. This cannot be done by mere words. It cannot be done by specific remedies for individual evils. It can be done only by awakening a public conscience. For this work we need men inspired by high ideals of duty and understanding at the same time the conditions under which modern duty is done. We need to find men who can organize our sentiment on such a scale that the influence which the college in a small way exercises upon its members shall be made effective in the life of the nation as a whole. For leaders who are able to do this, and for a church that is ready to work under such leaders, there is room in America to-day as there never was before. When once this lesson of public trust shall have been learned, we shall have reunited

Church and State, not by those material bonds which proved so destructive to them both, but by a spiritual bond which may come nearer than ever before toward realizing the Christian ideal of the Church universal.

IV

THE COLLEGE AND THE HOME

PRESIDENT FRANKLIN CARTER, LL. D.

THE COLLEGE AND THE HOME

The New England college is largely the product of religious enthusiasm. The earliest colleges, humble as they were, were the offspring of faith in God and faith in man as worthy and able to know Him, his works and his dealings with humanity, as well as man's own achievements and searches after true good. They were the creation of the Church, primarily for the Church, but also for the State as a divine institution ordained by God. If the Westminster Catechism represented more perfectly the age of the birth and early growth of these colleges, their most ardent friends still believe that the motto of Harvard, "For Christ and the Church," expresses more correctly than any later formula the meaning of their mission. They believe that these words have the widest significance, that what is for Christ is for the ideal and divine man; that what is for the Church is for men and women strug-

gling after that ideal, and that every college and every university reasonably meeting the demands for fine training does, even if not unfurling that distinctive banner so fully as it might, under the power of Christ to-day, cooperate with those which do unfurl that legend and work constantly in the recognition of its sublime and supreme importance as an end. Just as surely to-day as two hundred years ago, the New England college should stand for the enthronement of Christ in the hearts and minds of those whom it educates and through them in the hearts and minds of other men and women in the world. The colleges in this important way should influence the thought of the time, but they are themselves largely affected by the thought and activities of the period. In an age of wonderful scientific achievement, an age of devotion of the highest talent and intensest energy to business and commerce largely as a result of the applications of science to production and distribution, an age of the fiercest competition, an age which needs above all things the conservative sanitary restraints of

spiritual conceptions and ideals, there is danger that those frequenting the colleges may lose something of that steady allegiance to eternal truth, of that supreme faith in the supremacy of goodness and redemption by vicarious suffering that marked a quieter age. A boy growing up in the atmosphere of a home where the agitations of modern business leave little time for the personal interchange of thought and affection, and the contemplation by the family of religious truth, will scarcely carry to his college the true perspective of temporal and eternal realities. Many such boys entering a college at once will be pretty likely to smother for some others the finer aspirations in an atmosphere of worldliness. Is it not true that the intense devotion to business in the present time does imperil in the home those finer sentiments, the growth of those wiser perceptions and tender emotions, the full expression of that faith sorely needed to lead the boys and girls into a persistent loyalty to Christ and his ethics, to the cross and its sacrifice? If the manifest end of all this effort and agitation of

life is only to accumulate dollars that are not held as a trust for God and humanity, but held either for selfish enjoyment or display, or, worse yet, for the pleasure of the miser's clutch, can we expect that our boys and girls under such influences will get a clear grasp of the fundamental principles of Christianity, will come into a living devotion to the suffering Christ?

In another way the home is in this time exposed to loss. An acute writer has said "that the family has not been strengthened but rather weakened by the sociological tendency of the age whose drift is to set forth humanity as one great whole." Certainly in some families where the materialism of the age does not thwart the sacred mission of the home, which is to train children into the very life of Christ, the distracting effects of too many outside activities, of membership in too many societies, most of which exist for good purposes, may leave little time for the interchange with one's children of thoughtful words on the personal relations to God and Christ. It is a period of much bustle, of

hurrying hither and thither, of health-seeking in different climes, of marvelous reductions of time and space, and, one may admit, of magnificent opportunities for consecrated men to serve the Master. Never were such huge gatherings of Christian men and women as we see to-day; never were such vast spaces of territory traversed that Christians might get their hearts softened by pentecostal influences; never were there so many organizations, conventions, conferences, congresses, retreats, all for the development in those who attend these unions and through them in others of the Christian life. Nor is it all in vain; but have we not yet learned that the kingdom of God cometh not by observation? Are not the words of the great Bushnell, published over fifty years ago, even more applicable to the Christian life of to-day than to that of his generation? "With all our activities and boldness of movement there is a certain hardness and rudeness, a want of sensibility to things which do not lie in action, which cannot be too much deplored or too soon rectified. We hold a piety of con-

quest rather than of love, a kind of public piety that is strenuous and fiery on great occasions, but wants the beauty of holiness, wants constancy, singleness of aim, loveliness, purity, richness, blamelessness and, if I may add another term not so immediately religious, but one that carries by association a thousand religious qualities, wants domesticity of character." In a truly Christian home, Christ must be regnant as a sovereign over the father and mother not on certain important solemn occasions but at all times, and through this continued and recognized presence over all the others, bending them by love into submission both to parental and divine authority. It may not be true, as an eminent professor in a great university has recently affirmed, that "the young men of to-day do not feel their responsibility as the young men of a generation ago;" but is it not true that the primary call in the Church of to-day is for the Christian home to attain to its ideal utility and ideal beauty as a training-place for all the children into an appreciation of the immeasurable superiority of the things eter-

nal over the things temporal and the joyful acceptance of self-denial for the sake of others in the home; into such graces and aptitudes as shall lead them imperceptibly but surely into the Church; into the noblest sense of responsibility and fullest service to others? If the home is composed of equal units, if there are no gradations of honor and authority, if each member does what is right in his own eyes to the neglect of the rest, will not reverence be a dwarfed and stunted product, or even be reduced to a rudimentary virtue?

I think the college may rightly appeal to the Christian home and the Christian Church for a hearty cooperation in this matter of reverence. The old conception under which our fathers lived exalted the authority of God. Emphasis laid on the decrees of God, on predestination, on his will sometimes to the actual destruction of man's freedom, has given place to the exaltation of God's reason and his love. That this has been an immense gain in the conflict with scientific unbelief and in the presentation of the purest Theism there can be no doubt, but that "the will of God eternally

in harmony with his reason" is still will, still retains authority over all the thoughts and feelings of men, still commands with the majesty of omnipotence and that disobedience to this authority still entails ruin, we sometimes forget and rarely enforce. If we dwell chiefly on his condescension and pity as revealed in the incarnation and life of Christ, if as the world with the new scientific inventions becomes a great whispering gallery, and the notes of sorrow constantly reach us from all sides of the globe and daily appall us so that we must steady ourselves by repeating and claiming that "God is love," we must not forget that the everlasting "I AM" is not less on the throne because he is also on the cross. If we hold that our wills are free in a larger and nobler sense than was held by the New England preachers two centuries or even half a century ago, it is not necessary, but it is perhaps natural, that we lose something of that reverence for the divine will which in almost pantheistic breadth seemed to our fathers to embrace and underlie all human activities.

Whatever may be the cause, it cannot, I think, be questioned that the expression of reverence for God's authority and sovereignty has declined, I will not say in congregational worship, but in New England generally, and that into modern society and the colleges has come, with boys even from New England families, an indifference to the expression of reverence and a carelessness with regard to sacred things not so apparent fifty years ago. Some of the changes in modern education have encouraged the tendency to irreverence. I will not deny that these changes were called for by the conditions of the time, but it is true, I think, that reverence and acceptance of authority are qualities less conspicuous among young men than fifty years ago. There is nothing more beautiful than reverence; nothing more ennobling than the Puritan virtue of obedience.

Does not the family exist to develop in the sons and daughters the respect for obedience, an appreciation of the beauty of reverence and worship, the significance of self-denial, and through these qualities the supreme worth

of cooperation for noble ends? Was not the family designed to be an organic unity; the home a place where tender authority and reverence, the fear of God as well as the love of God, that fear which is and ever must be "the beginning of wisdom" should make the atmosphere? Why do boys come from Christian homes who think reverence is servile and mistake wilfulness for manliness? Is the home, instead of being the nursery of loving thoughts and gratitude to God, a place wherein forgetfulness of God, querulous complaints, derogation of neighbors, censure for the minister, envy of the rich, craze for display, constantly excite the sensitive nerves of the growing boy or girl? In this equal country, where speech is free and criticism general, where the loftiest responsibilities and anxieties seem sometimes rather to invite distrust than to command sympathy, there may be especial need that from the home censorious faultfinding be excluded. But whatever ought to be, certain it is that the colleges contain many young men quite ready to judge hastily and harshly, and not backward

about expressing such judgments even in the earlier years.

Nothing is more beautiful than family prayer. Even in homes where imperfect sympathies and jarring diversities exist, I hope it would tend to keep in check the miserable expressions of selfish life. But family prayer maintained with rigid formality in a home where certain currents of thought and expression flow unrestrained may send a boy out into the world not merely with indifference, but positive dislike for formal religious services. Such processes are going on, and going on in spite of the ever increasing honor that is paid to Christ by the nobler thinkers of the age. He stands forth as never before illustrating the love of God and throwing the splendor of that love over all creation's travail; as never before exhibiting the loftiest perfections of human character, teaching the meaning and the glory of voluntary suffering; and yet, may we not ask, are Christian homes showing not more but less appreciation of the great secret of his life, that only he that loses his life shall find it unto life eternal?

When Bushnell uttered his historic and prophetic warning that the home, the Christian home, must be the nursery of Christian living, was it more needed than it is to-day? Are not the influences that envelop and permeate the lives of our boys and girls in the fermenting period of adolescence more diverse and more bewildering than they were a quarter of a century ago? Have we not seen in the college an almost total disappearance of revival epochs, and are we not far surer than we were that the character which a boy or girl brings to the college will be strengthened and deepened, not greatly changed, in the years of college life? If finer examples of Christian manhood have never been seen in the American college than in the last decade, will not those who have known them bear witness to the fact that from the first day of their college life to the last day they bore upon them the seal and influence of Christian training in a Christian home? Exceptions there may be, but the excitements of college life, the greater luxury, the intenser intellectual and physical competitions, the absence of quiet

months for calm reflection, leave less opportunity for admitting all at once the gracious authority of the still, small voice. God forbid that I should limit the power of his spirit; God forbid that I should intimate that there may not be, nay, will not be in the future, religious revivals of power in our colleges.

Through what alternatives of spiritual desolation and refreshment his Church is to pass no one can foresee, but the natural, the normal place for young people to learn to rejoice in the companionship of God as manifested in Christ is in the home, and the normal process is by the loving influence of mothers and fathers, and more and more, I think, it will be true that only those thus trained will wholly consecrate themselves to the divine Christ. Was it ever fitting that a boy and girl trained in a Christian home should wait for a social convulsion in which to begin to follow Christ; should be trained in the idea that the loving grace of God is not always operative, that the acceptance of Christ as a Saviour is not a duty from the date of

L. of C.

the first consciousness of sin? If it ever was fitting under the conception that a man can do nothing, and God must do everything to bring him into the kingdom, when and where and how he will, it is no longer fitting. We may believe that revivals still have their place in God's economy and that some will be brought into the kingdom in the time of refreshing who would not otherwise come. But in the increasing complexity and intensity of modern life there is new reason for emphasizing the supreme value of home training in all the formative years; for exalting the efficiency of an embracing love and wisdom; for believing that the babe in the mother's arms may open intelligence to the presence and love of God, and that the future of the college and hence of the Church and of the State depends as truly as ever primarily on the fidelity with which, year in and year out for fifteen, eighteen, or twenty years, Christian fathers and Christian mothers flood the lives of their beloved with Christian light and Christian love. The Christian home is the normal place in which to anchor a soul in God.

We do not hold that every Christian college graduate should go into the clerical profession, though I hope that we all hold that every Christian should be a minister of Christ. It is, however, not without significance that from our best colleges and universities so few in these days become distinctive ministers of the gospel. I have recently examined the catalogue of a great university and counted the ministers in the five classes from 1890 to 1894, inclusive. There were thirty-two out of a total of nine hundred and twenty-two Bachelors of Arts; 3½ per cent. Then I turned back forty years to the five classes beginning with 1850, and found out of a total of four hundred and seventy-five graduates, one hundred ordained ministers of the gospel; 21 per cent; six and one-half times as many fifty years ago as ten years ago. An equal, I fear a greater, decline in per cent will be found to mark the smaller colleges which half a century ago were the great source of candidates for the ministry. It is not possible that the diminution in the number of those ablest and best equipped students who

consecrate themselves to the Christian ministry has its chief origin in the college. It is in the time, in the conditions which affect the home as well as the college. I cannot believe that there is less loyalty to the Master now than fifty years ago, but I suspect that there is need of greater wisdom for the problem of training boys and girls, complicated as it is by problems that were not serious, by forces that were not potent half a century ago. It seems to me that this loyalty is much less, far too little, concentrated in the home; that it is expressed more by the philanthropic and benevolent work of the time; and that, whereas this may be desirable, there will be much empty talk, much idle running hither and yon, unless the fountain of home piety is pure and undefiled, and the supreme effort be directed to the Christian nurture of all the young life within its circle. It is possible that our piety is more one of love, of general comprehensive love, than when Bushnell wrote; but that it shines brighter in the home or pervades it more warmly, contemplates with more steadiness the first duty of training children in

faith, may not be true. One still sees beautiful homes, homes where faith glows in the keen eyes of the children and answers the smile of the positive but loving father; where the mother is the acknowledged and beloved center of all activities; where God's Word and truth seem to govern every thought; where every voice is heard in the Lord's Prayer; where central authority governs with but lit tle sign of authority; where self-denial is taught by every movement; where the peace of heaven is undisturbed by the conflicts of a selfish world, except that each child is taught that the blessing of a Christian home is to make him or her ready to relieve the suffering and help the struggling when the time comes. These are the homes which make the noblest college friendships possible, and the largest attainments certain.

Let no college in these days boast that a larger percentage of its graduates is going into the ministry than from some other college. The influences in the colleges are more similar, more identical than once. That a larger percentage study theology in any year

or in any decade from one New England college than from another or, if that be possible, from the graduates of one college now than formerly, means probably that for a year or for ten years a larger percentage of boys have come into that college from homes where the Christian nurture was potent and irresistible, and followed the boys through the entire college life. Making all allowance for the new careers which the adaptations of science have opened and for the new charms which these adaptations have given to old professions, making all allowance for the difficulties which we are told discourage candidates for the ministry, it is not to the honor of Christ's Church, nor is it altogether creditable to our Christian homes, that the noblest profession, the profession that furnishes the largest opportunity to follow the Christ whom we honor and to enter into the fellowship of his redemptive suffering and to attain the divinest manhood, secures so few of those who have the most to lay at his feet.

Many have been reading the biography of the most efficient minister of this generation.

Some who used to wonder at his power, for he seemed so unique and so lofty as to suggest no genesis, and in a measure so broad as to suggest no affinities, have found the biography worthy of the man. To learn that this transcendently useful and transcendently beautiful life had its origin in a Christian home was inevitable. The glimpses that we get of that home seem to make his wonderful life a little less mysterious. May I read you a sentence or two? "In this family where Phillips Brooks grew up, the nobler aspect of family life was predominant and unsullied; the father and the mother ruling with diligence and unquestioned authority, while beneath their authority was the eternal principle of self-sacrifice, till they seemed to live only for the welfare of the children. It need hardly be said that this was a religious family. The usage of family prayer was religiously observed in the morning before going forth to the work of the day, and again in the evening at nine o'clock. This home for the children was interesting, but not monotonous or dull. The boys did not fret at exclusions from

richer interests outside, nor long to escape the narrow routine. The home became to the children their choicest treasure to which they fondly reverted in after years when its diviner meaning was more apparent." Home influence made Brooks' college and seminary life productive and noble. Dr. Vinton says of him "that he was made by his mother." That is, of course, only partially true, but the beautiful words of Brooks himself written just after her death may be accepted without reservation: "My mother has been the center of all the happiness of my life: thank God she is not less my pride and treasure now." We may all thank God that there has been one such fertile Christian home in this city, and one such superb efflorescence from its soil. Remember, he had three brothers who entered the Christian ministry. Some of us are perhaps too far along to study that record with reference to the training of our own children, but it is quite worth while for any parents with young children to make the traces in that book of home influence the subject of the deepest study. "How she loved to talk to us

of Henry Martyn," wrote Phillips Brooks from India to one of his brothers. That was a mother whose zeal for foreign missions filled the home with the breadth and beauty of Christ's love for a dying world, and from that quiet fireside stirred English-speaking people of every rank from the Queen to the shop-girl all over the world to better living, to nobler imitation of the suffering Christ, through her beloved son. With the increasing wealth of the Church, with the increasing power of education and the increasing honor that sound doctrine pays to the suffering Christ, are we not to see, not here and there a poor young graduate asking a society to let him carry the good news to perishing races, but bands of well-educated young men going with their own inherited wealth to found settlements and build hospitals and schools in the populous centers of the Orient? Not to compete with, but to cooperate with missions already established and living and dying with and for the degraded ones to show that at last under the leadership of the crucified Redeemer some from American Christian

homes *with* riches make a glorious entrance into the kingdom of God.

To be the mother of a Phillips Brooks, a James Hannington, or a Reginald Heber; to be the father of an Adoniram Judson, a David Scudder or a John Paton; is there any comfort or joy or splendor that can rest on any Christian home comparable to the knowledge that a son has entered into such a fellowship with the Master? It is in such lives that college and Church reach the zenith of their glory, but it is in the Christian home that such lives must take their impulse; in the Christian home that the heart must be so filled with and the eye so fixed upon Christ, the true goal, that love for men and women shall at last know no bounds. Martineau says: "As your child leaps into your arms, you embrace him less for what he is than for what he is to be. You see in him the casket of immortal powers whose guardian you are to be under the eye of God." Who will limit the attainments of the bright-eyed boy whose beauty and candor seem marvelous, who looks into your face with tender glance, who searches the depth of your being

with his question? You consecrate him to the care and service of God. It does not seem reasonable that a boy growing up in the bracing atmosphere of love, hope, patience, in whose heart Christian faith has taken root, should lose in college his faith in the Master, if it has been a genuine growth in the years at home. There may not be behind him the ancestry of a Brooks or a Heber, but God with you can make of his earthly life a glorious service; a truly Christian home can send a boy to college to be an attractive and momentous force for good for all who know him; to be cheerful, but not flippant; gentle, but not compromising; loving, but not yielding; pure, but not austere; reverent among the careless, serious among the frivolous, and studious among the distracted, self-denying among the self-indulgent. Why should he ever lose the consciousness that he is the child of God? Why should he not at last reach the lofty height of some of those whose names always bring back to us the thought of God as dwelling and working in and exalting a human soul, and thus blessing all the world?

If the loss comes, if the boy grows cold and hard and indifferent before or after entering college, too often the remembrance of certain scenes awaken in the parent's mind a deeper pathos. Recalling the expression of too much anxiety, too much depression, too much sensitiveness, too little confidence, will not the thought sometimes rise: "Oh, that I had been able to control my feeling; to show peace and joy instead of fear; to measure words with greater accuracy; to encourage the good in him rather than to be discouraged by the evil, rather than to have him feel that I expected little good!" There are, I suppose, instances within the circle of our acquaintance where the life and thought of a profligate or agnostic son is in startling contrast to the conspicuous and even distinguished service to the kingdom of God rendered by a father. The strange threads of heredity, the almost impossible coordination of certain ancestral forces, the quiet but imperious voices of past lapses, God will make all just allowance for these things in us and others who we fear are lacking in true Christian

fatherhood and motherhood. But shall we not all agree that the holiest, loftiest success in life is that enjoined by these relations; that no failure in all the reach of effort or knowledge can be compared to that which may be unfolded within the circle of a Christian home? Oh, the dull perceptions, the misapprehensions, the strange oversights, the hasty judgments, the rasping words of loving, anxious, even self-denying parents! In this age when so many outside allurements make it so easy for boys and girls to neglect the home, what need of steady patience, of gentle confidence, of wise, tender thoughts, of delight in sacrifice, of supreme love for the Master that the unconscious influence through God's grace may soften the effect of mistakes in judgment and action, and make the home an attractive center of piety and love! This is after all the true secret, the full studious companionship with the mind of Christ; not any series of carefully directed injunctions or entreaties; not formal prohibitions or requirements; no elaborate system of rewards and punishments; no cunning psychology of

child-life; no complicated method, but a heart that throbs with warm love for the Master's sinlessness and sacrifice, and invests loving self-denial with heavenly beauty, that throbs as his did with tenderest sympathy for the helplessness and wonder of the child and diffuses the radiance of a cheerful, hopeful, happy, wise spirit, and never clouds with harsh and stormy utterance "the heaven that lies about us in our infancy."

I must end. Let me repeat here from the Old Testament perhaps the finest expression in all literature of the reasonable pride of a father over the pure and honorable life of a son. We may see how language is strained to utter the transcendent joy, the prophetic rapture that rises tumultuously in the father's mind over the boy's pure, sweet, manly and heroic life. "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is

the shepherd, the stone of Israel:) even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren."

The college has a grave responsibility for the guidance and development of the moral life of those entrusted to it—a responsibility which I fear many instructors do not properly feel (college management has many perils to-day)—but to-night, as I address those who represent the collection of Christian homes that make the Church, let me reiterate that it is impossible for the college teachers to reverse the bent of a life fixed in the home. It is only possible for God. Let me urge you then so to surround with the sweetest potencies of Christ's love and holiness that boy who is to be the educated and influential man of

the future that in the temptations and conflicts of college and later life, "when the archers sorely grieve him and shoot at him," his bow may abide "in strength and his hands be made strong by the hands of the mighty God of Jacob," that possibly like Joseph, the missionary statesman, he may be a blessing to multitudes, and multitudes may consciously or unconsciously thank God for the Christian training that surrounded him in his boyhood's home.

V

THE MUTUAL DEPENDENCE OF THE COLLEGE AND THE CHURCH

PRESIDENT GEORGE HARRIS, LL. D.

THE MUTUAL DEPENDENCE OF THE COLLEGE AND THE CHURCH

The Church and the college were in this country from the beginning. A few years passed, indeed, before the first college was actually established, but the ministers who came over from England were university men, as were some of the laymen. In England these institutions had long stood side by side, so that the streams of culture and religion were flowing from the time our English ancestors landed at Plymouth.

The early colleges of New England, and also the later ones, were founded with a religious purpose which found expression in their charters and seals. The principal object of some of them was the education of ministers, although none were confined to that. The Church founded colleges to promote broad and liberal education. The colleges always had, however, an independent

existence and were not under the control of the Church, although a certain proportion of the trustees of some colleges must be clergymen.

Since Church and college are distinct as institutions, the relations existing between them can be measured and their influence upon each other estimated, as comparison can be made between Church and State, or between State and family. Although the very same person may be in both institutions, yet each stands for something characteristic, and each contributes something to the other. If the relation of the college to the State were to be considered, little would be said about religion, for the relations are not exclusively nor predominantly religious. When one considers the mutual dependence of the college and the Church, it is from the religious point of view, for the Church is exclusively a religious society. Our inquiry pertains, then, to the giving and receiving of each from the other in respect to religion.

We will not go over the entire history of the colleges and universities of Christendom

in this aspect, but will take our own period only, to note changes of thought, faith and life which have occurred within the recollection of nearly all of us, changes due in part to the higher education which, while it has affected, has at the same time been affected by vital Christianity preached and practiced in the churches. After tracing these influences of knowledge and belief, I shall speak of an educated ministry.

In considering the college in relation to the Church, we think first of widening knowledge in its effect upon religious beliefs and life. Although belief and life cannot be sharply separated, yet emphasis can be laid now on one, now on the other.

Knowledge of the physical universe, which has been presented in the college, has undoubtedly had a considerable effect upon religious beliefs. As the enormous extension of the spatial world, perceived by astronomy, influenced man's conception of God, by reducing the earth to insignificance, yet ultimately exalted the God of a universe comprehended by human reason as under law; so il-

limitable extension of the time in which life on the earth has been slowly developing from lower to higher forms, perceived by geology and biology, for a time bade fair to reduce man to a mere animal, of the earth, earthy, and to threaten belief in the existence of God, only later to exalt man as the crown of the culminating process, and to magnify the power and wisdom of God, to whom a thousand years are as one day, who is from everlasting to everlasting. The real interest of scientific discovery was its bearing on conceptions of God and man. It could no longer be held that God has worked from the outside by special interventions, nor that man was called into being by a sudden, independent creation. Yet there really was no loss, but, rather, a gain; for a God who works within and is working even until now is greater than a God who did his work from outside and finished it long ago. The theory of evolution, instead of removing God to an inconceivable distance, brought him near. It is seen that the derivation of man from animals is as consistent with a purpose as is his separate, in-

stantaneous, recent creation; indeed, more consistent with purpose. A universe advancing from inorganic to organic, from matter to life, from plant and animal to rational creatures able to discern the vast movement and capable of unlimited self-improvement is not accident nor blind necessity, but is best understood as a purpose, not interjected into a meaningless universe, but interwoven into its very fiber, into the warp made for the woof, and showing a wondrous pattern. And every one now sees that the conditions under which man became what he is do not make him other than he is. He is a creature of intelligence, reason, sense of obligation, consciousness of God, expectation of immortality. The fact that man is organically related to the prolonged process is accepted without question, but the difference of man from other orders, the uniqueness of man in intellectual, moral, spiritual endowments, is recognized also.

If we could imagine adults who had never seen infants and had completely forgotten their own childhood, and then should bring a baby among them and should assert that every

one of them was once just such a creature, unable to walk or speak or understand, the astonishment and resentment would be no less than ours when we were told that we descend, or ascend, from animals—perhaps more, because from baby to man is only a score of years, while from animal to man is thousands of centuries. When the fact became indisputable, they might at first conclude that adults are still babies, but ere long, the differences being patent, would perceive that there are wonderful, mysterious potencies in babies, since they do become men and women. Just such reasoning and just such final conclusion has followed from evolution. The difference between the most intelligent brute and the least intelligent man is radical. No wonder the time has been long, the differences are so great. Only differences of degree, indeed, but a million of them; and we know that a sufficient difference of degree amounts to a difference in kind.

It is also seen that evolution itself is not one simple process, working in the same identical way with all orders, but that peculiar fac-

tors are concerned in human evolution, that there is one flesh of man and another flesh of beasts, that the flesh of man contains something, a spark, a flame, an endowment, a potency, unique in glory, essentially differentiating him from other creatures, and coming to its own by a path of its own. It is found that the controlling forces in human evolution are ideas, thoughts, inventions, arising mysteriously in some mind by origination or initiative, and imitated by others till we have customs, laws, religions.

Now, not to follow in detail the evolution of man, is it not evident that we have got our bearings again, that we have come back to ourselves as rational spirits, and to a deeper, surer belief in God who is above all and through all and in all? The gain to religion may fairly be attributed to the college, for science has been studied and taught chiefly in the higher institutions and by educated men.

The Church waited, opposing new views for a time, since they seemed to strike at fundamental religious beliefs, as, indeed, the early crude theory did. But the Church no

longer rejects the truth. No intelligent person refuses to believe that God has worked through the ages to carry out his great purpose, to produce man, upon whom the ends of the ages meet. It is seen also that the method of God's working is but a secondary interest that does not touch, except to strengthen, faith in God the Father Almighty, whose children we are. While science was doing its work independently, and the young generation of students was learning the lesson, the Church kept right on praying and gospeling in the world. The college was looking outwards in space and backwards in time; the Church was looking upwards and forwards. The college was sailing by the log; the Church was sailing by the fixed stars. The college pondered the actual; the Church pondered and produced the transformed ideal. The greatest service of the college in respect of scientific research has been the nourishing of the love of truth, has been intellectual honesty. She helps the Church to be honest, to discard the irrational, to stand squarely with the truth which makes men free.

The scientific interest, which had to do with the physical universe and with origins, was the commanding interest of the seventh and eighth decades of the nineteenth century, from 1860 to 1880. It is not too much to say that in the ninth and tenth decades interest swung back from the universe to its noblest inhabitant, from the natural to the human sciences. The absorbing studies of scholars were, and still are, anthropology, ethnology, sociology, philosophy, ethics, history, literature and religion—studies concerning man. That profound scientific interest was, in the last analysis, a human interest, for it was seen, as I said, that the physical sciences touch directly the origin, nature and destination of man. Nor was there at any time suspension of direct interest in the human. The colleges clung to the classics, to the languages which contain the history and literatures of those ancient peoples that attained the highest in art, philosophy and law. The best poetry of the century was struck out by Browning and Tennyson at the very time when science was changing the conception of man and God,

partly, indeed, by reason of that change. In the colleges that poetry was and is eagerly studied. English literature and the modern languages and literatures of Europe took a foremost place. Economics became a favorite study. The historical method was established. The religions of the world were investigated, and the Bible, recovered by criticism as the literature of Judaism and Christianity, the greatest literature of the world, gained a worthy place in the college curriculum.

This regaining of human values the Church has shared. The Church no longer regards man as totally depraved, worthless and wicked, but, in view of his greatness, sees him as incomplete and imperfect, and directs, guides, inspires into the ideal life. This inspiration has come in large part from knowledge of many-sided man, of the history of men, of their attainments, of their possibilities.

What has the Church been doing in this respect? What service in this sort has she done the college, yes, the world and herself? A service which cannot be measured in

words. She has recovered the humanity of Jesus. What was the Church asking down to fifty years ago? She asked, concerning Christ, How can the divine be human? Christ was divine, was God, was deity, to the Church. She looked with suspicion on any recognition of his real humanity. She regarded him as omniscient and omnipotent. She divided the divine from the human, thinking, or trying to think, that he acted now in his divine, now in his human nature, as though when he worked miracles he was divine, and when he was hungry and weary and when he prayed he was human, like two spheres having external contact only. For centuries the Church had been struggling to save the divine at the expense of the human, and had made the human unreal, incidental, a mere semblance. Towards the middle of the nineteenth century a book which startled and alarmed the Christian world was published. It was Strauss' Life of Jesus, a biography like the biography of any great man. But it led Christian scholars to investigation of the story. Volume after volume, entitled

The Life of Christ, The Life of Jesus, appeared. Preaching presented the human in place of the theologic Christ. To-day the question is reversed. We ask now, How can the human be divine? How can a man be God? Yet it is not a question, for we know the divine through the human. God can reveal himself best in a perfect man. Jesus is God manifest in the flesh.

Thus college and Church have been moving on parallel lines, the college studying actual humanity and exalting it at the very time when the Church has been regaining the ideal man who is the head, the type, the creator of true humanity. This is not mere coincidence. The same influences that enthrone man affect us all, giving the natural man and the spiritual man.

We are led one step farther in our comparison. Knowledge of man in his nature, his works and his ways, with which the college is chiefly occupied, is knowledge of man in society. The old philosophy and even the old ethics presented the individual, were sheer individualism. But now philosophy and

ethics, as well as history and economics, are social. The newest science is social science. Tribes, peoples, nations, the family, the class, the State, the school, the Church, constitute humanity. There are no individuals apart from society. In the college is a mighty impulse to social service. The university settlement is one expression of it. Training for intelligent citizenship is another expression. The college itself is a community, a society, with common interests, traditions and enthusiasms. No man there liveth to himself alone. The American college has always stood for the preparation of young men for great service in the world. Educated men may be selfish, but a broad education is always understood to be not for its own sake, not for personal culture merely, but to make teachers, leaders, ministers in society. The strongest impulse to social, political, philanthropic service, an impulse felt in the Church, has come from the college.

And the Church, on her part, has contributed in this generation to the very same tendency. For, with the recovery of the humanity of

Christ—in consequence of it, no doubt—there has been another marked change. Could there be a vaster change than that from the salvation of the individual, whether to heaven or from hell, but the salvation of the individual, from that to the kingdom of God on earth? Yet such a change, speaking largely, has occurred within a half-century. The individual is saved, it is true, but he is saved by entering into the kingdom of God. The Son of man came at first preaching the kingdom. He has come again preaching the kingdom. The Church is now dominated by this idea. The children of God are a society beautifying the earth with righteousness and love. The interest, now, of all this is, not so much that the idea is true, as that it is prevalent, is domesticated, is universally accepted, is everybody's way of thinking. We can see our fathers following the Pilgrim's Progress, fleeing the world, making hairbreadth escapes from ruin, and plodding most of the way alone to the celestial city. But now, while there may be tumultuous experience in passing from the kingdom of darkness to the

kingdom of light, yet it is into a kingdom on earth, a renewed society, a city come down out of heaven from God, in which we live and work and love and worship.

For theology the central principle is rapidly becoming, we may almost say has become, the kingdom of God here and now. The latest German theology, which some look at askance, but which is having a great currency over there, and is accepted by evangelical people as a preachable and workable gospel, is the gospel of the kingdom on earth, the latest, the newest, the oldest, the truest gospel.

The missionary movement significantly marks this change. At first and for a time the motive of missions was to save the heathen from perdition. We were told how many were going down into everlasting death each year because they did not have the gospel, and were told also that the nerve of missions would be cut if it should be surmised that there is any hope of their salvation after death. The stress of missionary work was evangelistic preaching. But now education is about as important as preaching. Schools

and even colleges are established. We see that for all men salvation is not for the future only, but also for the present, that it is future because it is present. And the nerve of missions has not been cut.

Another sign is the waning of revivals, or, when they are promoted, a broadening of the object. Our distrust of manufactured revivals is less by reason of spasmodic interest followed by reaction than because they impress the narrow idea of saving one's soul through that which is something other than personal righteousness and social service.

On these broad lines of thought, belief and life, the Church and the college have been moving, in a kind of independence of each other, yet in reality under the same influences, for the spirit of the times affects all thoughtful men and so affects institutions which are simply men organized for certain purposes. The college has gained knowledge of nature and has regained God the almighty and all-wise Father. This has affected the Church in some measure, but only in secondary measure, for religion has to do with God in his moral

character and in his moral purposes, which find only an incidental expression in physical nature. The Church has done more in this respect than the college, for she has kept alive a conception of God who *is* almighty, as the God of love.

The college has exalted the human, gaining knowledge of man in his nature, wants and history. The Church at the same time has recovered the humanity of Christ, the ideal man, and has been presenting that ideal, till we all come unto a full-grown man, unto the measure of the stature of the fulness of Christ.

The college has passed from individualism to society, to the philosophy of history, to a just economics, to the family and the State. The Church has recovered the kingdom of God, the ideal society, and has been establishing it in the world.

Other points of view might have been taken, but some such view must be held as we ponder the marvelous extension of knowledge and the wonderful change of religious thought which have marked the last half or quarter

century. And it is difficult to say which has done more in these respects, the Church for the college or the college for the Church. It really is this: on the one side we have the intellectual man, on the other side the spiritual man; yet they are one and the same man, no more to be separated than the light and the heat of the sun. If you should sit Sunday after Sunday in a college congregation, this would become real to you. Students will listen to preaching on the real, human Christ and on the service of men. Sermons are ethical and social, not theological. Preachers of the several denominations instinctively bring the same message to a college. Indeed, it is pretty much the same in all pulpits. The preaching that is real to us is the humanizing of man after the pattern of Christ.

We might stop here with this measurement of the mutual indebtedness of Church and college. But something should be said of a specific, immediate relation of college and Church—the Christian ministry. What has been indicated concerning thought, belief and life bears directly upon the ministry.

The vast majority of preachers in the Congregational churches, as well as in some other great communions, have been graduates of colleges. An educated ministry has been demanded, and, for the most part, thus far, has been supplied. The Church is dependent on the colleges for ministers of culture and learning. There was never greater need of intelligent and cultivated Christian men in the pulpit than to-day, since the level of intelligence in the laity is higher than it ever was before. Zeal is no substitute for knowledge. Should the pulpits be filled with untrained men, the churches would lose immeasurably.

But are Christian students of gifts and culture entering the ministry? Frankly, I am obliged to admit that the brightest, ablest men are more inclined to enter other professions and pursuits. I do not mean that no men of that quality become clergymen, nor that those not so gifted who embrace that profession are not useful pastors, but that the great majority of those I have described turn to law, medicine, theology, teaching, or business. Many a young man on whom I should

like to lay hands of ordination chooses some other occupation. The reasons are, not the hardships of the minister's life, nor the desire to gain material goods, for many enter the teaching profession which, neither in the best positions nor on the average, is as well paid as the ministry, while as many deprivations are entailed. What, now, are the reasons that gifted men are not attracted to the ministry?

One reason, undoubtedly, is theological. An educated young man does not believe what he supposes a preacher must believe. He doubts whether he can meet the challenge of creeds and councils. He would like to be a preacher, and therefore has some beliefs of the most positive character, preachable beliefs —the love of God to men, the human, sympathizing, self-sacrificing Christ, the inevitable consequences of sin, the redemption and elevation of man by the gospel in the kingdom of Christ on earth. But in respect to the Bible, while he believes it contains the word of God, he does not believe that all of it is the Word of God. He does not believe that Jesus had

all divine attributes. He may not believe in the Trinity according to the Nicene Creed. He has a hope and, indeed, an opinion that no soul will be so lost as to suffer pain everlastingly. He cannot believe, at any rate, that this brief earthly life determines the eternal destiny of every man. Yet it appears to him that he may not be ordained unless he assents to some or all of these dogmas. A council or presbytery will meet him at the threshold and will examine him, chiefly in respect to his theological opinions. There are councils and councils, to be sure, but there is considerable liability that he will be challenged at the point of his doubts and denials. Councils are kindly, it is true, but it is difficult to imagine a council or presbytery that is not theological. Emphasis should be placed on character, ability, fitness for the place, on the Christian spirit, the common sense, the sanity of the youthful servant of Jesus Christ. Can forty men, with the best intentions, ascertain all that in an hour or two concerning a man they never saw before? They can only ascertain his opinions on certain doctrines. The proper

course is this; let the local church satisfy itself by knowing and hearing the man, by taking the judgments of his teachers and friends, and by setting him at work, and then, in due time, ask the neighboring churches to welcome him to the ministry. There is little danger that skeptics, agnostics, atheists or non-Christian men will press into the pulpit. The gate should be wide open, not fastened with a rusty padlock. In our hearts we applaud a young man who will not be a minister at the expense of intellectual honesty. I believe, however, that the freedom which prevails more and more in the churches, that the changed conceptions of Christ and of humanity, of which I have spoken, will remove entirely, as they have removed in part, this obstacle, so that devoted Christian youths will not be deterred from the ministry by a challenge to honesty.

There are other reasons more influential than the theological reason in keeping able Christian men from becoming clergymen. There is a feeling that the ministry is inferior in influence, opportunity and power, and in

general estimation, to other professions and to what it used to be. In former times no position was more influential and honorable than the clergyman's position. The pulpit was a place of power. The minister was the trusted counselor and friend of all the people. But now a multiplicity of duties, social and temporal, devolve upon the minister, encroaching on the time he should give to study and to preparation for preaching. To a large extent he is obliged to serve tables. Boys' clubs, King's Daughters, charitable associations, missionary organizations, improvement classes, committees on this, committees on that, Christian Endeavor Societies, and I know not how many more associations, appliances and activities, may be excellent devices, but the minister is expected to create and guide them all. Many of these activities terminate within the church itself, or are for mere entertainment. If all these things must be, they should be directed by the members of the church. A preacher's first and great business is to preach, to preach the living gospel in terms and thoughts of to-day.

But to bring a fresh message Sunday after Sunday he must give himself chiefly to that one thing. A gifted young man is ready to preach, not in the pride of eloquence, not with itching for publicity, but as a great service for men, and to put all his intellectual and spiritual energy into it. But if he is to organize, to sit on committees, to devise sociables, and to spend half his time visiting from house to house, the profession does not attract him. Will able young men go into law, if they are to be clerks, typewriters, sheriffs and gaolers as well as lawyers? Will intelligent men go into medicine, if they are to be nurses and druggists as well as physicians? Let us go right back to the early Church. "Now in those days, when the number of the disciples was multiplying, there arose a murmuring of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration. And the twelve called the multitude of the disciples unto them, and said, It is not fit that we should forsake the word of God, and serve tables. Look ye out therefore, brethren, from among you

seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business. But we will continue stedfastly in prayer, and in the ministry of the word. And the saying pleased the whole multitude."

I do not say that clergymen are to do nothing but preach and pray. There is a work, a personal work, to be done, which young men are eager to do, a work for boys and youths and men, through clubs and classes and in other ways; a work, too, for people outside the churches, for toilers, for the poor and ignorant. If ministers could do such work and direct others in it, they would find the deepest satisfaction. The numbers of students who engage in settlement work show how strongly educated men are drawn to a real service for their fellows. But that is very different from the social, literary and even religious work which begins and ends within the church itself. The minister's chief function is to inspire men, not to administer affairs. When the pulpit is restored to its dignity and power, able ministers of the New Testament will not be wanting. I say all this without reserve

here, because the pulpit of this church is the minister's throne. I believe the Church is so awaking to the real Christian service which is needed that unreasonable and trivial demands on the preacher will not continue, and that the best Christian students will again be drawn into the greatest profession.

I find another reason, which has much to do with the feeling that the ministry is inferior to other professions, in the numerical littleness of congregations. Every village, however small, must have its own minister, although it is only two miles away from another small village, must have its own Baptist, Congregational, Episcopal, Methodist minister. It is not to be wondered at that educated young men of good parts see better service for men in some other occupation than preaching and pastoring to the fifth part of a village, or to a little city congregation (which is even worse), and on a precarious tenure of office at that. The Catholics are wiser than we in this respect. About the best thing that could happen would be a church trust. We might wish at least that the old geographical parish could be restored.

These are homely considerations, but I believe that denominational and local divisiveness and church machinery are obstructing Christianity in the world of to-day and are keeping suitable men out of the ministry. Longing for Christian unity, however, is more general and deep than it ever was. We all deplore the evils and wastefulness of division on trivial differences, and so may expect there will be larger consolidation of those who profess and call themselves Christians, so that we may go with the multitude to the house of God to keep holy day. The broadening of faith to the wideness of the humanity of Christ who draws all men unto him will sweep away minor differences. The kingdom of God possessing our service and enthusiasm will restore in vast unity the Church of Christ. The diversities of operations which are needed will be supplied in diversity of gifts, which no one man has, not even the minister, but which God hath distributed severally as he will.

It is a moral and spiritual work to which Church and preacher are called. The broader

faith and the larger service to which the college has greatly contributed will restore proportion of belief, will subordinate method to life, will give freedom and power to the pulpit, will make learning the handmaid of religion, and will make the Church the pillar and ground of the truth.

VI

THE COLLEGE GRADUATE AND THE CHURCH

PRESIDENT WILLIAM J. TUCKER, LL. D.

THE COLLEGE GRADUATE AND THE CHURCH

"And the first came before him, saying, Lord, thy pound hath made ten pounds more. . . . And the second came, saying, Thy pound, Lord, hath made five pounds. . . . And another came, saying, Lord, behold here is thy pound, which I kept laid up in a napkin"—Luke 19: 16, 18, 20.

The college graduate represents one of the investments through which society endeavors to increase the social capital. The higher education, considered from the social point of view, is distinctly an investment. Society takes the initiative, not the individual, and the end sought is the public good. Whether you have the college or university founded by the Church or by the state or by the capitalist, the outcome is the same. You have the social institution. And the avowed object of this particular social institution is the creation of social capital.

A recent writer has pointed out the economic fact that "The great civilized peoples have

to-day at their command the means of developing the decadent nations of the world. These means," he says, "in their material aspects consist of the great excess of saved capital which is the result of machine production."

Transfer this idea to the subject before us and you have my precise meaning. The modern nation which is morally strong, is strong because of a certain surplus of intellectual and moral wealth at its command created by agencies which have been established to produce it. And one of the agencies which is everywhere recognized as fitted to secure this result is the college or university. The college is set to increase the common stock of necessary, desirable and stimulating ideas; it is set to advance those principles and truths of common concern, which are advanced not only as they are applied, but also as they are renewed and reopened at their intellectual and moral sources; and it is set to arouse and vivify the intellect, the imagination and the conscience of each incoming generation.

The college graduate is the product of this system of agencies which society has devised

to increase the social capital. He may fall far below his own ideals or the ideals of society, but still society continues the method of production. On the whole, it works well. The college graduate is seldom an incompetent. That is the reason why he is made an object of remark whenever such is the fact. Society is surprised, as well as angered, whenever a college man ignores or fails in the social obligation—whenever he says to society through indolence, or cowardice, or incompetence, "Behold, here is thy pound which I kept laid up in a napkin." Society is not surprised nor overjoyed, but simply expectant when one says, "Thy pound hath made five," and another says, "Thy pound hath made ten more."

I propose to ask and to try to answer two plain questions:

First—What is the contribution which the college is expected to make to the social capital? And, *Secondly*—If the college makes its proper contribution to the social capital, what may it reasonably expect in the way of support from the Church?

First—What is the contribution which the college is expected to make to the social capital? In naming the three essential forms which this contribution may take, I begin with the most recent, which you may regard as the lowest, namely, that contribution which lies in the region of utility. We have reached that point in the production of material wealth at which the contribution of the school has become of the first importance. We can make no further progress by chance, or luck, or haphazard discoveries, nor yet by enterprise and integrity, unaided. Everything in the way of material wealth waits the impulse and the direction of the educated mind. All gains at the sources of material wealth (I do not say in the manipulation of it) depend upon the increase of mathematical certainty, or upon that invention which belongs to the trained imagination. The real sources of modern wealth are not our workshops nor our warehouses, but our laboratories and our class-rooms, just as these are the real sources of modern power. The shot that reaches the mark invisible to the eye, is fired not by the strength or skill of the

seaman, but by the calculation of the scholar. This change in the sources and agencies of wealth and power is almost incalculable. The money with which England carried on her wars against Napoleon came out of her newly established factories, which in turn were built out of the inventions of plain workmen, no one of whom had seen the inside of a university, no one of whom would have been greatly helped if he had. But as Mr. Huxley pointed out, not long before his death, France was paying the cost of the Franco-Prussian War out of the laboratories of Pasteur.

The fear is often expressed that the growing dependence of material wealth upon the educated mind will soon or late commercialize education. Without doubt there is a danger here, a danger against which the medical profession, in its refusal to allow its members to profit pecuniarily by any discoveries which they may make, utters its serious and perpetual protest. But on the other hand we are to remember that practicality is not ignoble. It is not dishonorable nor ignoble to create a

force which will supply a want. The real danger lies in intercepting a beneficent force on its way to the want, and in obliging it to pay unrighteous toll.

There has been a marked change in the academic estimate put upon utility within the century. At the beginning of the century a great scientist, in pleading for the pursuit of science for science's sake, spoke in lofty disdain of what he termed "The grand practical innovations" of the times. "These rising workshops," he said, "these peopled colonies, these vessels which furrow the seas, this abundance, this luxury, this tumult, all this comes from discoverers in science, and all this remains strange to them. The day that a doctrine comes into practice they abandon it to the populace; it concerns them no more." That was not the tone of science, nor even of learning, as the century closed. Practicality is no longer ignoble. The scholar who contributes to the material well-being of society is not ashamed of his contribution, nor are his fellows ashamed of him. Utility is recognized as coming within the range of the academic contribution to the social capital.

But the more distinct contribution, probably many of you would say the most distinct contribution, of the college to the social capital is that of intellectual authority. Intellectual authority is in most demand wherever there is the most intellectual activity; for activity, however interesting it may be, does not satisfy. Intellectual activity amongst us as a people is altogether out of proportion to intellectual authority. We have the versatile, alert, smart, intelligent mind, but the authoritative mind is rare. It would be mere arrogance to say that it is not found outside of our colleges, or outside of academic training. There may be, there often is, a personal quality about it, which is independent of conditions. But the conditions which are most favorable to its development are such as are to be found in our colleges. For there you have the requisite continuity of thought and that kind of intellectual morality in which authority lies. A university has been defined as the place "where the highest culture of one generation is best transmitted to the ablest youths of the next." It is there-

fore a place of safety against mere newness, mere ferment, mere experimentation. I know the danger of conservatism. I know the danger of setting up the traditional, the conventional, in place of the living truth. But authority must have in it the element of time. It cannot be extemporized. When the authoritative man speaks, it is not his voice alone that we hear nor the voice of the better men of his time, but the voice also of the progressive past. Authority is the consenting opinion of the past which lives on in the present, and of the present, thus reinforced, reaching forth into its own future. It is one part of the business of the higher education to give steadiness and momentum of thought and of opinion, and even of belief. It is one part of its business to keep the generations from pulling apart and breaking that continuity of intellectual power which gives authority.

I have said also that the conditions are favorable in colleges for intellectual morality. I mean by this that they are usually free from the disturbing influence of immoral motives. There is no reason why the mind should not

be trained to think toward the truth. The element of personal gain or advantage is absent. The question has no place, "What will it profit me if I reach this rather than that conclusion?" The high thinking which is assumed may not always be going on, but there may always be straight and honest thinking. You may say to me—the results do not always appear in the college graduate. There is at least no guarantee against a decline on his part in intellectual morality. I have in mind a letter bearing on this point written to a benefactor of education, from which I am permitted to quote. "Now and then" says the writer, "quite possibly too often, I find floating through my mind doubts about the purely moral value of so much education as is now being provided for. Nearly every time I mix in business affairs, I have the fact forced upon my observation that college graduates are quite as dishonest and expert sharpers as their less fortunate brothers. I fear that I am gradually being forced to the adoption of a new motto, 'fewer churches, less learning and more honesty.' How do you like it?" This

was the impatient, half earnest word of a well known lawyer, a gallant soldier and reformer and a lover of books beyond most scholars, a word against which no general denial can be entered but of which it can be said that the fact which impresses us in all such cases is that of their tremendous inconsistency. That is the tribute we pay in our minds to the training which has gone before. And it is for this reason, I suppose, that society guards so carefully the freedom of university teaching. It is assumed to be honest teaching. It may be impracticable—that is a frequent criticism—it may be foolish even as it passes out of its sphere—there is nothing to prevent college professors from speaking out of their ignorance as well as out of their wisdom—but it is not often charged with dishonesty, with disturbing influences, or with ulterior motives. The morality of the intellect is the most precious aim and outcome of the university, and so long as men believe this to be the fact, they will look to the university for intellectual authority.

The other contribution which the college

makes to the social capital—you may or may not think it of equal importance with that which we have been considering; in some respects I should consider it higher—is sentiment. The historic colleges nearly all came into being under the impulse of the passion for humanity. The motive as well as the circumstance of their origin set them toward the heroic. Their history is still a challenge. In the old cemetery where the founder of my college lies, there runs this epitaph on his tomb:

> By the Gospel he subdued the ferocity of the savage,
> And to the civilized he opened new paths of science.
> Traveler: Go, if you can, and deserve the sublime reward of such merit.

I like to go there from time to time and read this challenge out of the heart of the eighteenth century. It seems to say to me, "Man of the twentieth century, go, if you can, do an equal task, declare an equal purpose, show an equal spirit."

When I speak of sentiment as a contribution of our colleges, especially of our historic colleges, I mean available sentiment, sentiment

which can be communicated and organized and put into action. Consecration to high ends is an individual act, but I suspect that it is often held back and thwarted by untoward circumstances. The life is committed to lower ends before it can reach out to higher ends. Freedom of choice is gone. The advantage of the college is that freedom of choice is often held open to the last. One may commit himself in the comparative maturity of his powers to the greatest and most satisfying ends. He has not yet "given hostages to fortune." The opportunity for the highest and for the noblest consecration is still before him. The years of this delayed or retarded choice, which make up the college period, I count to be of inestimable value, in the interest of the great choices and the great consecrations. If you should eliminate it you would eliminate with it a vast deal of the heroic work of the world. More decisions looking to the missionary service are made in college than in all previous stages of training. The college is more potent than the home in the incentives to a devoted life. Hence our col-

leges are the recruiting ground for all agencies which do their work at the heart of humanity. The unfailing appeal meets there the unfailing response. This is the fact. Appearances may give a contrary impression. The side of college life which is turned to the public does not seem to be serious, it often appears frivolous. The public sees here, as elsewhere, what it likes to see; it follows the life in which it is interested. It is not that colleges play more than they work, but that the public at large cares more for their play than for their work. Deeper than the currents of physical life which runs at times so swiftly are the currents of the spiritual life. The man of the abounding physical life may be also the man of the abounding spiritual life. Few men, during their college course, are out of reach of high incentives, and some man is always yielding to them. Sentiment, in the form of some clear, distinct and noble ambition, is never absent from college life.

These are the contributions which the college may be expected to make, and which it does make to the social capital:—utility, intellectual authority and sentiment.

I do not speak in this connection of the other well known things which it offers to the general social life. It is one function of the college to give color and picturesqueness to our somewhat hard and dull social atmosphere. The American college is the brightest, the happiest, the most hopeful of all our social institutions. I do not except even the home. But I am speaking of those social contributions which go to make up capital, that surplus of intellectual and moral power with which as a nation we may affect the world.

And now, in so far as these contributions are genuine and are being made, what has the college to say to the Church? I do not mean by the Church any form of ecclesiasticism. I refer to it as the representative of Christianized society. What is the message of the college to the Church in regard to the use of this social capital, which, through the colleges and through other means, is increasing far beyond even our material wealth?

The work of the college is largely creative; the work of the Church is largely distributive. The distinction is not absolute, but it is real.

The Church is at the center of all life. It is everywhere. It is of the country and of the city. It has access to men under every condition and circumstance. It deals in organization. It can meet men in the mass and as individuals, and though it does not attempt to cover every variety of interest, nothing is foreign to it which is of any deep concern to humanity.

What, then, may the college, in so far as it contributes to the material well-being of society ask of the Church at this point? Clearly and directly this, that the Church shall aid in the proper distribution of material wealth. The college enters the field as a producer, mainly through science. But the beneficence of science lies in the fact that its results are for all. It deals in those large forces which work for all. Science is the almoner of nature, and nature knows no distinctions. The sun shines and the rain falls upon the just and upon the unjust. Science in its bounty cannot accept the limitations of art. Art delights in quality. It ministers to the elect. It demands conditions of its disciples, even of its

patrons. But science, when once it has expressed itself in results, asks no conditions of those who receive it, not even appreciation, but goes its beneficent way, abundant and impartial as nature.

The Church, as representing the moral power of society, ought to match the beneficence of science by opening and widening the channels of distribution. The school as the producer, through science, of the new wealth, has the right to ask this. Charity offers no sufficient moral outlet for the new abundance. Charity hardly covers more than the pension list of the Church. The material well-being which the new order allows and demands, demands because it allows it, is infinitely more than the care of the disabled. It means new life all round, a closer connection between the individual, whoever he may be, and the means of his growth and enlargement.

The charge to be brought against the Church in this matter is not its lack of kindness or good will, but its lack of initiative. It may love men with the heart; it does not love them with the mind. The message therefore

of the college to the Church is—study men, understand the conditions of their life and work, measure the forces which are against them and the forces which are for them, help them to help themselves. And this message is not in word only. By simple and unobstrusive methods the college has organized the social settlement. The social settlement puts a group of college graduates into a neighborhood which needs them, first, to live there, then to know their neighbors, then to make their neighbors know one another, then to make all agencies available from within, religious, educational, charitable, municipal, actually helpful to the residents of the neighborhood, then to bring in quickening and freshening influences from the outside, art, music, books and, above all, people worth knowing, then to study the economic conditions under which the average man works, with a view to intelligent advice to him, or of intelligible action in his behalf. The college settlement is an agency for bringing back the isolated, depleted and depressed parts of our great cities into the general circulation, so that

the rich and abundant life of the whole may flow into and through every part. It is in its beginning but it has made its beginning in judgment and invention as well as in enthusiasm and in sacrifice.

But what has the college to ask of the Church in the furtherance of the intellectual life? Much every way, but chiefly in the application of intellectual power to religion. If religion has in any way ceased to be interesting to men, the fault is not in religion.

In an after-dinner speech by the chief justice of this commonwealth, he quoted the remark of a friend to the effect that "after all, the only interesting thing is religion," and then added for himself, "I think it is true, if you take the word a little broadly and include under it the passionate awe we feel in face of the mystery of the universe."

The message of the college to the Church at this point is, Do not make religion uninteresting in the attempt to make it interesting. Do not go over into the trivial, the incidental, the remote in the search for interest or impression. It is not the sensation of

the hour which interests men religiously, but rather the "inevitable questions," the everlasting realities. Religion appeals to men partly by what it says and partly by what it cannot say. Its appeal is alike to reason and to faith, but to a reason which is not unbelieving, and to a faith which is not irrational.

The intellectual approach to religion is the commanding approach. If you are ever inclined to doubt it, go back to the New Testament and read it. The power of the pulpit lies in the greatness and in the nearness of its subjects, but this nearness would avail nothing if the subjects themselves were not great. Preachers who have drawn men, and held them, and moved them have realized and illustrated this fact, the uneducated and educated alike, Moody as well as Phillips Brooks. I do not violate the proprieties of this time or place when I say that the steadily rising power of this pulpit lies in its handling of the great, vital, sensitive, difficult, "interesting" subjects of religion. It is the characteristic of the regular occupant of this pulpit that he has the ability and the courage to speak in the

great terms of religion, and the natural result is the listening ear of men here and elsewhere. I agree entirely with what has been said, as I understand, by my predecessors in this course, that the time has come when the Church must impress upon the men in our colleges the fact that they want men of power in the ministry. The Church has been too indifferent about this impression. They have been content to go into the open market for the supply of their recurring wants, without concerning themselves about the sources of supply. I should like to see a church, I should like to see churches strong enough to support a staff of ministers, go to our colleges, pick the best men they can find and say to them, "We want you, there is your call to the ministry; will you accept it and fit yourself for it?"

But I have maintained that a further contribution of the college to the social capital is sentiment—responsiveness, that is, to noble calls, the ambition to undertake the arduous and the heroic. If this be so, how can the Church best support this spirit in our colleges? What is the message of the col-

lege to the Church at this point? You may at first question my answer, which is this: The support which sentiment in the form of consecration to high ends needs to-day above all things is morality, plain, undeniable morality; and until we can have more public morality it is not of much use to ask for more consecration of the kind to which I have referred among young men.

Unfortunately, I can give you a clear illustration of my meaning. The past century was a missionary century. It began and continued under the incentive of motives for the redemption of the world. The saying of young Mills to his college friends, "We ought to carry the gospel to dark and heathen lands, and we can do it if we will," caught the heart, the conscience and the faith of the Church. As a result the colleges poured out their wealth of consecrated life into dark and heathen lands. The record of the century has been a continuous record of heroism filling its pages with the names of heroes and martyrs. But, lo! as the century ends they and their work are discredited in the eyes of the world.

Christendom has been exposed before paganism. The very nations which have sent out apostles to preach the gospel have shown that they have not learned how to keep the commandments. What chance has the missionary in China, under the present ethics of Christendom? You recall the proverb, "In the presence of arms the laws are silent." It looks as if we must add "The gospel also." It is very difficult to know what to say to young men in these days of inconsistency and confusion. Suppose a young man of zeal and integrity should ask one of you where he could put his moral power to the best advantage, or according to the great need to-day? What would you tell him? That would hardly have been an open question at the beginning of the century. Mills gave the true as well as the heroic answer. What has made the difference to-day? The failure of Christendom to support Christianity through its practical moralities. For "Christendom," as was said by Professor Christlieb, "is the world's Bible." "Ye are our epistle . . . known and read of all men." The Church

has been set back nobody knows how long by the behavior of Christian nations in China. And a like result must follow in degree everywhere wherever there is a break between the faith and the morals of Christendom. Therefore I argue that the only sufficient support of sentiment in our college is morality in the Church and the nation.

In bringing to a close this course on the Message of the College to the Church, I cannot forbear an acknowledgment both to those who invited these conferences and to those who have supported them by their presence. It is well that there should be the interchange of serious thought between those who represent the great social institutions. The interests at stake are vital. The college and the Church touch the life within them and the life without. It is every man's concern what they are and what they do. They are not above popular criticism. But as every man should be his own most severe and sternest critic, so every institution, set to the uses of society, should have the power of self-examination and rigorous self-analysis. I

know of nothing so serious for men or institutions as the interpretation of duty, and yet nothing can be more simple, if the primitive tests are kept continually in sight. Of college and Church alike, of state and nation, of anything to which is committed the high privilege of duty, the old prophetic question may be asked, as truly as of the individual soul: "What is it," O College, O Church, O Nation, "which the Lord thy God doth require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"

OCT 3 1901

LIBRARY OF CONGRESS
0 029 502 274 7